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ORATE FRATRES

A Review Devoted to the Liturgical Apostolate

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ORATE FRATRES

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NO. 1.

FOREWORD

 OR some time the phrase "liturgical movement" has been entering with increasing frequency into current speech. Now the term "liturgical apostolate" bids fair to supersede it. In all cases, even where the significance of the phrases is of the vaguest for those employing them, the words are meant to stand for some sort of liturgical awakening among the Catholics of the country. It is for the furtherance of such an awakening that we, the editors of *Orate Fratres*, are herewith launching a liturgical review upon the stream of Catholic life among the English-speaking peoples. In this first number of the review, it will not be out of place to say a word about our aim, our hopes, and the general outlook as it appears to us.

The Aim. Our general aim is to develop a better understanding of the spiritual import of the liturgy, an understanding that is truly sympathetic. This means that we are not aiming at a cold scholastic interest in the liturgy of the Church, but at an interest that is more thoroughly intimate, that seizes upon the entire person, touching not only intellect but also will, heart as well as mind. Should we choose, we could express this aim in words borrowed variously from the different pronouncements of recent popes, from the first encyclicals of the saintly Pius X down to the recent encyclical on the feast of Christ the King, the entire context of which shows how intimate a concern its subject-matter is to the heart of its author, the reigning Vicar of Christ, Pius XI.

A sympathetic understanding of the liturgy is one that will affect the actual life of the Catholic. The liturgical life is essential to the Catholic, for without a minimum participation in it he can not be a faithful child of the Church. This participation in the liturgical life of the Church admits of increase in its intensity as well as in its individual

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and corporate extent. An increase in all of these ways is our aim in promoting the liturgical apostolate; and should prove a natural result of the efforts expended on *Orate Fratres*, if these efforts will be at all blessed with success.

A better understanding of and participation in the liturgical worship of the Church, should affect both the individual spiritual life of the Catholic and the corporate life of the natural social units of the Church, the parishes, so properly called the cells of the corporate organism which is the entire living Church, the mystic body of Christ. Growth in all of these is included in the aims we have set for ourselves in bringing out *Orate Fratres*.

The Hopes. What are our hopes, and on what are they based? Our hopes are simply that our efforts may be blessed with some success. We hope that the interest aroused in the liturgy will be primarily spiritual; that the liturgy may be recognized more universally as being what Pius X so happily called it when he characterized it as the primary and indispensable source of the true Christian spirit. Our hopes are therefore based, like our efforts, on the possibility that many persons may find in the liturgy the first answer to the intimate need of their souls for a closer contact and union with the spiritual and the divine.

Our hopes, indeed, do not exclude other aspects of the liturgy, all of which may combine and should combine to emphasize its essential function in the spiritual life. Many and varied interests meet in the liturgy. The latter is a great mine of the widest cultural life. There are the literary, musical, artistic, historical, even ethnological and archeological aspects, all of which are worth fostering, and all of which are replete with interest and value in life. Our hopes are also for a better appreciation of these aspects of the liturgy, but always in subordination to the more fundamental aspect, that of the spiritual import, which is its true essential nature. Should any of the secondary aspects and interests break away from their proper relation to the real nature of the liturgy, that is, should any one of them cease to be a way of leading to the latter or of revealing the latter, and should that result occur by reason of our efforts, we should have to confess to the keenest disappointment of our hopes, if not to complete failure.

Our hopes are not based on any exaggerated appraisal of our own powers or endeavors. A liturgical awakening must come through a

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sympathetic understanding on the part of the general faithful. All we can do is to present the liturgy in the way in which it appears to us, and in the way in which it has made its impression on other Catholic minds both of the past and of the present. Beyond this we can not go. Further results depend on others. A liturgical awakening is necessarily a collective event, and therefore needs the co-operation of many. One of our hopes is to furnish a common medium of exchange, and to present to all the faithful the opportunity of an active exchange of views and impressions. To this end we extend a cordial invitation to all who feel sufficiently interested, to join us in the expression of their beliefs and hopes, to offer their suggestions, or to ask for the experiences of others. For some time there has been a spiritual leaven at work among our Catholics, which has developed in many isolated localities into a growing appreciation of the liturgical life. These experiences are valuable to all inquiring Catholics, and can furnish the basis of a general co-operative endeavor, such as alone will produce tangible results.

Principally, however, all hopes of success must rest on something higher than human effort. There must be no delusion about that. The essential aim having to do with the spiritual life of the Catholic soul, all human effort is fruitless unless it is blessed by Him who alone gives the increase. That He may give an increase, where we and those joining us shall in all modesty try to plant and water, is our great hope—a hope based primarily on the fact that our endeavors are trying to fulfill the inspirations that have so repeatedly come from the mouth of the visible representative of Christ here on earth.

The Prospect. Another question: What prospect of success has our undertaking? We must say frankly that it is impossible to make any predictions. Success in our undertaking, we have indicated, depends on the co-operation of the faithful in general, and particularly on the readers of *Orate Fratres*. If that is not forthcoming, our efforts may not extend beyond the year which for the present marks the goal of our planning. We do not doubt in the least that the cause as such will triumph in time. The cause, as has been well said, is "much greater than any individual" or body of individuals. Ultimately the liturgical movement is bound to come, even should our own efforts not be the means of bringing about an approach to it—a possibility that we are for the present not contemplating.

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On the contrary, it seems very probable to us that our efforts will answer a more permanent need of the Catholic soul, and then, with the grace of God, *Orate Fratres* may continue indefinitely. Should there be a real increase of the seed that we in conjunction with all joining the liturgical apostolate in word and action, are planting, the means and instruments of the good work should likewise increase. In that case there might be a good field for more reviews like ours, or rather for liturgical reviews that are more specialized and profound in their study and endeavor. Again there should be a fair prospect, then, of seeing a liturgical column or question-box become a regular feature of all Catholic periodicals, which would be a great step ahead.

Which of these possibilities will come true, it is now impossible to say. No human tongue can tell what are our prospects of success. Only one thing we know, and that suffices. The voice of Peter has spoken, and spoken repeatedly. And our effort in response to it shall be made as best we know how. Further questions of hope and success are distracting and useless.

THE EDITORS.

THE BISHOP OF THE DIOCESE WRITES TO THE EDITORS:

With much personal satisfaction and interest I await the publication of ORATE FRATRES, an undertaking in which you have my heartiest approval, congratulations, and good wishes.

In promoting an understanding and love for the liturgy of the Church, you are contributing very directly to the sanctification of her members, both clerical and lay, and this is not only their greatest need, but also the greatest need of the world.

Praying God to bless the new magazine and all who in any way contribute to its success, I remain,

Very sincerely yours,

 **Jos. F. BUSCH,**
Bishop of St. Cloud.

THE LITURGY OF THE SEASON



DVENT. Advent commemorates the twofold coming of Christ, His birth at Bethlehem, and His coming at the end of time. The first time, "the desired of all nations" came in great humility. He assumed human nature with all its frailties and afflictions, in order to effect our cure from the dreadful malady of sin. "While all things were in quiet silence, and the night was in the midst of her course, Thy almighty Word, O Lord, leapt down from heaven from Thy royal throne" (Sunday within the Octave of Christmas) to the earth deluged in sin, in order to plant the royal standard of the cross, and on the cross, by death, to renew the face of the earth. At the end of time Christ will come with great power and majesty "and shall not keep silence" (Ps. 49, 3). This second coming vivifies the faith of Christians, strengthens their love, prompts them to despise the world, reminds them that they are but strangers and pilgrims, waiting with oil in their lamps for their Bridegroom.

Advent, however, reminds us not only of these two personal comings of Christ. It reminds us also of the more immediate coming of Christ into our own hearts on Christmas Day, and by preparing us for that coming in particular, it helps to prepare us for the great final coming. The liturgy of Advent recalls to us that we, too, like the patriarchs and ancients, must sigh for the Messias, and bids us prepare for His approaching birth. Christ's birth is to be a living reality for us on Christmas Day; in our own hearts are we to experience the coming of the Redeemer. With a great longing should we therefore plead in the words of the Church: "Come, O Lord, and tarry not; forgive the sins of Thy people Israel" (IV. Sunday).

In order to prepare us better, Advent keeps before our minds the purpose of the first birth of Christ, and of all subsequent Christmas celebrations, by vividly portraying the final coming of Christ as Judge, when men "shall see the Son of Man coming in a cloud with great power and majesty" (I. Sunday). When that time comes, we shall experience all the spiritual joys of all the past Christmases. The first coming of Christ brought liberation from bondage to our souls, was a resurrection to a new life for all men; the last will bring life and resurrection to both soul and body. Together body and soul will then reap their abundant

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harvest, for both now take part in the yearly preparation for Christ's final advent, and both are being purified by a life guided by the expectations of faith. "None of them that wait on Thee shall be confounded" (I. Sunday).

First Sunday of Advent. The morning prayer of the ecclesiastical year is a solemn consecration to God. "To Thee have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed." These words of the Introit of the Mass are repeated in the Offertory, as a reminder, extended to us by the Church, that we should offer ourselves to God as a preparation for the receiving of Christ in our hearts. "Show, O Lord, Thy ways to me: and teach me Thy paths."

In order to walk the path of the Lord, we must expel sin and darkness from our hearts. Aware of our own weakness we turn to the Lord: "Stir up, we beseech Thee, O Lord, Thy power and come that from the threatening dangers of our sins we may attain by Thy protection to be delivered" (Collect). It is sin that causes night and darkness in our hearts. But this darkness is about to be dispersed by the approaching Christmas. "The night is passed, and the day is at hand. Let us, therefore, cast off the works of darkness, and put on the armor of light" (Epistle). Indeed, "now is the hour for us to rise from sleep," and to enter strenuously upon the battle against darkness. Ever closer must we approach the true Light. Such is the program of Advent, and the program of our whole life. It can be achieved only under the inspiration with which the Mass begins: "In Thee, O my God, I put my trust."

Nor will the waiting be long. Even now we can heed the call to "look up and lift up your heads, because your redemption is at hand" (Gospel). Christ is coming, the source of all good. "The Lord will give goodness: and our earth shall yield her fruit" (Communion). But lest we forget, the note of our own helplessness is again sounded. We must prepare ourselves for the fruitful birth of Christ, for the Christmas which is to be a special mystic union of ourselves with the Christchild. For this no better means are at our disposal than the reception of Christ in the Sacrament. And with the whole efficacy of this Source of grace poured into our hearts, we can the more fully enter into the prayer of the Church "that we may with becoming honor prepare for the approaching solemnities of our redemption" (Postcommunion).

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Second Sunday of Advent. The Mass of the First Sunday of Advent was grave and earnest, anxious about the condition of human nature. This note continues the following Sunday; but a week's meditation and preparation has given a confidence resting in God, that is not without its joy of anticipation.

The Gospel tells us why we may hope and rejoice. "Art thou He that art to come, or look we for another?" ask the disciples of John. "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them," is the answer. Without God's grace all human nature is blind, lame, leprous, dead to the true life, living in the extreme poverty of sin. But there is hope, for one is coming who is "more than a prophet." With the patience and the perseverance of John we resist allurements, overcome ourselves, so that we are ready when "God shall come manifestly" (Gradual).

Hence the liturgy prays so earnestly: "Stir up our hearts, O Lord, to prepare the ways of Thine only-begotten Son; that through His coming we may attain to serve Thee with purified minds" (Collect). Our hearts become purified by a deeper penetration into the mysteries which our mother the Church places before us in her liturgical worship, by a fuller realization of what the Redeemer is to us, and by a proper contempt for all else.

Therefore the Church exhorts us: "Arise, O Jerusalem, and stand on high, and behold the joy that cometh to thee from thy God" (Communion). We have, indeed, cause for joy in looking forward. We shall be cured of all blindness, lameness, and deafness of heart, through the loving ministrations of Him who is to come. "Thou wilt turn, O God, and bring us to life, and Thy people shall rejoice in Thee" (Offerory).

Nor is this joy for each one of us alone. "Rejoice, ye Gentiles, with His people. And again: Praise the Lord, all ye Gentiles; and magnify Him, all ye people," cries St. Paul in the Epistle. The messianic salvation is for all peoples, both Jews and Gentiles. The new Jerusalem is to be truly a Church Catholic. As Jew and Gentile were to be united in the bond of love under Christ, so must we now be united to all men by the bonds of love and harmony. The rooting out of all traces of enmity from our hearts is one of the most important steps in preparing ourselves

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for the coming salvation of the Christchild, who is to be born anew and more fully in our own hearts. "Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ. . . . Wherefore receive one another, as Christ also hath received you unto the honor of God."

Third Sunday of Advent. A ray of light has already entered our hearts, and has given us cause to rejoice. With the increasing penance and preparation, our impatience also increases, the impatience of love; and on the third Sunday, the *Gaudete* (Rejoice) Sunday, the faithful soul can contain herself no longer. She bursts out in an exultant note of joy.

"Rejoice in the Lord always:" sings out the Introit, "again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh." The same statement begins the Epistle of the day. The promise of the Redeemer must animate us as it did the patriarchs of old, and fill us with joy. Our joy must indeed be ever modest and humble, but still we must let it "be known to all men." We are then promised "the peace of God," the noblest, most precious Christmas gift we could desire. This "peace of God, which surpasseth all understanding" will be granted to us on the condition that we "keep our minds and hearts in Christ Jesus, our Lord," and that "in everything, by prayer and supplication, with thanksgiving," we let our "petitions be made known to God." Ardently do we therefore pray to God: "Incline Thine ear to our prayers, we beseech Thee, O Lord; and enlighten the darkness of our minds by the grace of Thy visitation" (Collect).

"Stir up, O Lord, Thy might, and come to save us," our prayer again rings in the Alleluia verse; and the echo comes to us from the Gospel: "There hath stood one in the midst of you, whom you know not." Many times has there been a voice crying to us: "Make straight the way of the Lord," but it has been for us "a voice crying in the wilderness," and like the Jews of old we did not recognize or follow it. How often have we not ignored this voice coming to us in the persons of our neighbors, whom we offended; how often have we not failed to recognize this voice crying to us in the person of God's poor and afflicted! We must henceforth make straight the way of our heart, and follow the voice of God from wheresoever it calls. St. John should be our model in this; and we shall do well to imitate him in his humility. "The same is

THE LITURGY OF THE SEASON

he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose." Humility is the cornerstone of the edifice of virtue; it is the prop that will make us strong. It alone will give us the courage and confidence to repeat the words of the Communion verse: "Say to the fainthearted, take courage and fear not: behold our God will come, and will save us."

Fourth Sunday of Advent. The holy feast of Christmas is near. The ardent longing of the Church for her Messias and Redeemer becomes more pronounced, almost impetuous. The special fasts of the Ember days have lent a keener edge to all her expectations. "Drop down dew, ye heavens, from above, and let the clouds rain the just," she exclaims in the Introit, in a tone of sublime assurance.

The first Sunday of Advent emphasized penance, the second Sunday hope of the coming of the Redeemer, the third Sunday joy at the coming; and now, on the fourth Sunday, there is an intense longing that even anticipates its object. The suspense, to which the expectant soul has been subjected, is broken by the Christmas carol, "the heavens show forth the glory of God," chanted in the Introit of the Mass. The ardent expectation becomes a stirring appeal: "Stir up Thy might, we beseech Thee, O Lord, and come: and succour us with great power; that by the help of Thy grace the indulgence of Thy mercy may accelerate what our sins impede" (Collect). This is the principal petition of the Sunday. It fulfills the Gospel exhortation to prepare the way for the Lord, here reduced to the form of a prayer.

"And all flesh shall see the salvation of God" (Gospel), for "the Lord is nigh unto all them that call upon him" (Gradual). The longing and expectation of the patriarchs of old is about to receive its reward — "they shall see the salvation of God." Also we, who have persevered in our preparation, will see our salvation. "Come, O Lord, and tarry not," the Church prays in the Alleluia verse; and she finds her immediate answer in the Offertory and Communion verses which announce the Mother of God. "Behold a Virgin shall conceive and bear a Son: and His name shall be called Emmanuel."

"The Lord shall come, go forth to meet him," the Church sings in one of the antiphons of Vespers. "Go forth to meet him," by preparing in your hearts the way of the Lord. "Prepare ye the way of the Lord: make straight His paths: every valley shall be filled, and every mountain

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and hill shall be brought low, and the crooked shall be made straight, and the rough ways plain." Give ear to the voice of St. John the Baptist in the Gospel. Remove every obstacle in your heart that may prevent the entrance of the divine Infant. "Every valley shall be filled": make reparation for all omissions, negligences and transgressions. All the hills and mountains of pride and vainglory, self-exaltation and conceit must be brought low by the practice of the virtue of humility. The crooked ways of deceit and duplicity must be made straight, and the rough ways of anger and revenge must be made plain by patience and meekness. Only then can we cry to the Lord: "Come, O Lord, and tarry not." Only then can we say that the mangers of our hearts are ready; only then can we expect to "see the salvation," the Emmanuel, the blessed fruit of the womb of the Virgin Mother; only then can we hope to receive Him into the lowly inn of our heart.

Christmas. "*Gloria in excelsis Deo*"—Glory to God in the highest, and on earth peace to men of good will." After the vigil of Christmas, vibrating with but one thought, the great event about to happen, the long expected day arrives. "*Gloria in excelsis Deo!*" The angelic hymn sounds especially solemn today. The chanting angels surround the altar, as they surrounded the crib at Bethlehem, and with us they give thanks for the accomplishment of the great mystery—the Incarnation of the Son of God. Angels and men, heaven and earth, praise the kindness of God, and the true peace given to men. "*Venite adoremus*"—Come, let us adore," "for the Lord is born to us" (Introit II. Mass). God the Father Himself gives the testimony: "Thou art My Son, this day have I begotten Thee" (Introit I. Mass). With Joseph and Mary we pay homage to the "Word made flesh," when It appears on the altar in holy Mass, and enters our heart in holy Communion. The new-born Infant is for us at the same time Victor, King, and Judge, who shall come again in great power and majesty, but who now permits us to anticipate that great day and fills us with joy and gratitude at the victory over sin and eternal death.

"In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it" (Gospel III. Mass). Christ is the light which gradually dispelled the darkness of Advent, the light which made the holy night to shine forth with brightness, the "glad tidings of great joy" announced by the angels, against

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which "the gentiles raged and the people devised vain things" (Introit I. Mass). The soul that is still enveloped in the darkness of sin will not comprehend the Light, for Christ, the Child of Bethlehem, born of Mary, will not enter that soul. In the celebration of "the mysteries of the Nativity of our Lord Jesus Christ" (Postcommunion I. Mass) by means of the eucharistic sacrifice, the divine light rises in our soul. "A light shall shine upon us this day," is the Introit the Church chants in the second Mass. In an Alleluia verse she lovingly calls us: "Come, ye Gentiles, and adore the Lord: for this day a great light hath descended upon the earth" (III Mass). Christ, the light, the Sun "that shines upon this day," is in possession of our hearts. "Grant, we beseech Thee, Almighty God, that we, who are bathed in the new light, Thy Word made flesh, may show forth in our actions that which by faith shineth in our minds" (Collect I Mass). We are become children of the Light, and should lead a life of light, thus becoming "worthy to attain to His fellowship" (Postcommunion I Mass). St. Paul in the Epistle of the first Mass gives us an admonition for this way of light. He had experienced in his heart the night and darkness of Advent. The Savior Himself appeared to Paul and dispelled the darkness. There was night in his soul no longer, but bright light. He exhorts us to live a life of light: "We should live soberly, and justly and godly, looking for the blessed hope." This blessed hope, the brightness of the true Light, has entered our hearts, the Sun has dispelled the darkness. Christmas is for us not a pastoral idyll or an emotion; it is a reality: our hearts are the throne of the "Prince of Peace."

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GREGORY AND PIUS, FATHERS OF LITURGY



ATHER OF LITURGIES" is a title historical tradition often gives Pope Gregory the Great. Many another title might have been pitched upon: Gregory was the valiant hero of a hundred wars. History, however, seems willing to pass these by and to present Gregory to the world as one whose signal distinction is in his efforts for the liturgy. "Gregory, Consul of God," the scroll of the Muse seems to read, "did many things well, but the greatest was this: the sour paste of paganism he quickened through the ferment of the liturgy."

Despite the folly of predictions, it is our purpose to point out reasons which lead one to envisage the name of Pius X graven with Gregory's on that same shrine of the liturgy. Although many classes in the Church now acclaim Pius as the special champion of *their* special interests, I can imagine Clio slowly fashioning her legend something after this manner: "Pius of the People, great in many things, was greatest in this: the corrupting mass of neo-paganism he sweetened through the leaven of the liturgy."

Caution warns us that in a "lightning sketch" of a crowded scene there is danger of misrepresentation. Brevity makes for exaggeration. Other dangers attend an effort to present together in twin frames scenes between which long centuries have intervened. Nevertheless, let us call up the pictures of Gregory and of Pius.

With the early Spring of the year 590, the yellow Tiber rose in angry floods. These abating, there came a plague, so that the city presented a spectacle of "the whole people struck by the sword of God's anger, smitten down by sudden death."¹ While attempting flight from this city of death, there was arrested one day a certain monk, of middle age, with flushed face and tawny beard. He was hurried to St. Peter's. The papal garments replaced the pilgrim's cloak; the Fisherman's ring was set on his finger. The Church had a pontiff: Gregory blessed the city and the world which sorely needed all the benediction he could call upon them.

Politically the whole world was at sixes and sevens. The peace of Rome, which stood for governmental stability, rather than the absence

¹ St. Gregory of Tours, *Historia Francorum*, X, i: quoted in Mann, *Life of Gregory*, p. 42.

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of frontier warfare, had all but disappeared. Imperial weakness, now radiating from Constantinople instead of Rome, was gradually surrendering the Eastern provinces, civilization's fairest flowering. The Western provinces were already barbarians' spoils. Spain was possessed by the Visigoths. From the Pyrenees, northward to the sea, eastward to the far Danube, roamed the Franks, Catholic in name, all but pagan in fact, a people in constant turmoil. Distant England's ancient civilization and church were dying embers; the island was a stronghold of barbarism. North Africa had become the home of the Vandals, whose name has passed into a proverb. In the nearer sky was the smoke that attended the ravages of the Avars, wandering in Illyricum and Venetia. Nearly all the rest of Italy was coming under the terrible domination of the trampling Lombards. The papacy was being beaten by barbarians' hammers on the anvil of imperial inactivity.

Morally, even socially, the shadows were almost as dark. Paganism held still undisputed sway over vast portions of society. In the Christian fold itself, Nestorius and Eutyches still lived in their ravening errors. The patriarch of Constantinople was even then threatening the sad break that later cut off unnumbered millions from the Church of Christ. The Visigoths of Spain, and the Vandals of Africa, added to their barbarity the scourge of heresy: the former were Arian, the latter, Donatists for all Augustine's pleadings. In Illyricum was a stubborn heresy we know as the Three Chapters. Of the "unteachable" Lombards, Gregory says: "Our multitudinous people withered before them. Cities were depopulated, . . . churches burnt, monasteries destroyed, . . . and the land cleared of its owners. Where before there were crowds of men, there now roam beasts of the field" (*Dialogues III*, 38). Such was the world Gregory blessed that day.

As pacifier of the barbarians, as patriot, savior, and ruler of his country, as general, as statesman, as canonist, as missionary guiding the conversion of England, as monk crystallizing the western form of monasticism, as author, landed-proprietor, father of the poor, as pontiff fearlessly defending his vested rights,—in these characters was Gregory great. Does his figure not dominate the papacy for ages? Still he is pre-eminently liturgist. Why? Because he knew—and history has come to know—that all other activities touch only the external weal of the Church. The liturgical spirit is the inmost life, the heart-beat of the

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mystical body of Christ. To that body, stripped and wounded, raiment was needful, wine and oil for its wounds, more needful; but soundness must come through the pulsing veins. It was Gregory's central aim to infuse Christ, our "newness of Life," into his world through the liturgy. His *Book on the Pastoral Charge*, mirroring his liturgical and ascetical ideals, spread to the ends of the earth the spirit he breathed at Rome, where, through his devotion to the "stational masses," he brought the entire city into participation in his own Mass. The missal he revised, even the sequence of the Mass itself he changed. Fittingly is our music called Gregorian for his unsparing efforts in its codification and good rendition. History gratefully records his liturgical instructions for the infant church in England. Even the separated Greeks attribute to him their Mass of the Presanctified, one of the most beautiful formulae in which God is worshipped. Above all else, Gregory is a "Father of Liturgies."

When Giuseppe Sarto, Pius X, mounted the papal throne in August 1903, he looked out over a world, which, under a veneer of peace, was seething with revolution. Indeed revolution can aptly stand as the symbol of modern times. Our era was born, at the opening of the sixteenth century, in a triple revolution, commercial, industrial, and religious. Columbus and Vasco de Gama forever changed the world from an *orbis terrarum*—a circle of lands, to an *orbis marium*—a circle of seas. Thereupon commerce broke from the Mediterranean routes, and effected a complete economic revolt. When Richard Arkwright and his fellows first set up factories, their machinery wrought the fetters of our modern type of slavery, capitalism. Luther, kindling a fire to burn a papal bull, fired a religious revolt that has meant for millions the total rejection of the claims of Christ. The interplay of these three revolutionary tendencies had resulted at the opening of the twentieth century in a state of society more anarchistic and more godless, perhaps, than had existed since Gregory's far-off accession. National unrest was the domestic condition of the nations; absolute international anarchy, their social status. Whole peoples were held in subjection for exploitation. Pius lived just long enough to see the fruitage of this, almost the entire world engulfed in a war men called Armageddon, the end of all. Morally, primary education was godless, not only in non-Catholic lands, but in Catholic ones, even in Rome itself. The modern cult of science

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had, as a sequel, a cult of pseudo-science for the further rejection of revelation. In the Church's nurseries, the seminaries, there lurked a heresy called Modernism, which, by restating dogmatic truth, threatened the very existence of Christianity. Christ had had His day; the swing was back to Mammon. The Vicar of Christ faced neo-paganism. Pius' survey showed him the world everywhere "falling away from and forsaking God." "To this, therefore," he continues, "must we direct all our efforts, to bring the race of men under the dominion of Christ: when once this is done, it will have already returned to God Himself" (*Inaugural Encyclical E Supremi*). His purpose Pius symbolized in the words of Paul: "*Instaurare omnia in Christo*—to bring all things as to a head in Christ."

Eleven years later, as the Church was entering upon a springtime unparalleled, Pius relinquished his charge. Modernism was swept from the temple, Catholicism in France and elsewhere wondrously revived, standards of seminary studies vastly improved. The Biblical Commission and Biblical Institute were set up; the restoration of Jerome's text of the Vulgate and the codification of canon law were begun. The missions had advanced in a remarkable manner. Bishops, clerical students, scholars, canonists, neophytes—all bewailed *their* pope. Because he died pleading for peace, he is often called the Pope of Peace.

Gradually, however, the world is coming to realize that in none of these endeavors, but in the promotion of liturgy and liturgical life among priests and people, Pius X placed his fullest trust for winning the nations for Christ. When he said at the opening of his reign that "the active participation in the most holy mysteries, and in the public and solemn prayer of the Church, is the primary and indispensable source of the true Christian spirit" (*Motu proprio* of Nov. 22, 1903) people did not at once realize the full import of such weighty words. Soon they saw the vigorous battles he waged for the return to Gregorian music, so that the entire community, sharing in the singing, might thereby be sanctified. They saw decree after decree issue from the Vatican. Now the breviary psalter is restored, now feasts and ferias readjusted, now commissions set up the world over to square the breviary lessons with demonstrable facts, now the Missal undergoes revision. Early Communion for children and daily Communion for all he warmly advocated, because Communion, received at Mass, is at once the most active participation in the Church's

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worship of God, and the fullest realization of St. Paul's: "Ye are Christ's and Christ is God's." If any doubts remained that Pius really sought the revival of Christianity through the liturgy, those doubts might well have been banished by his exhortations for liturgical instruction. "If the faithful were well instructed," he says, speaking of the liturgy, in the preface to his catechism, "and celebrated the feasts in the spirit intended by the Church, there would be a notable revival and increase of faith, piety, and religious instruction: the entire life of the Christian would thereby become better and stronger."

Such teachings did not go unheeded. With new insight into its mission of general sanctification, with new knowledge of its social potentialities, churchmen in many lands turned again to the study and living of the Catholic liturgy. There has resulted a mighty movement attended by all the fruits foretold, notable increase in faith, piety, and a deeper, fuller consciousness of the *Christian* life. To point out one single instance: the children's mass at the Eucharistic Congress, when some sixty thousand children sang the choral parts in Gregorian plainsong.

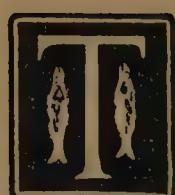
"The liturgy," said Pius, "is the fountainhead of Christian life." The Church drinks of this fountain, and finds her vigor marvelously increased, her forces multiplied. She presses forward for the subjugation of all men to the sweet yoke of Jesus of Nazareth.

These are among the considerations which lead one to link together as Fathers of Liturgy, Gregory the First, called the Great, and Pius the Tenth, perhaps sometime to be known by that same epithet.

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PARTICIPATION IN THE MASS¹



HERE is no doubt that some persons attend Mass on Sundays only because the command of the Church binds them thereto under pain of mortal sin. It is not a far stretch to claim that for many of these the whole meaning of the Mass is precisely this: Mass is something that must be attended to once a week. Others may connect the obligation of attending Mass with the wider one of keeping holy the Sunday. Mass is then for them a special act of religion, of prayer and devotion, or an occasion for reciting special prayers, addressing special petitions, to God.

Many Catholics really do use the Mass as an occasion for reciting some private prayers, entering upon some favorite devotion of their own, as a casual observation on any Sunday in almost any Catholic church will show. The mention of this fact is in no way meant to discredit the religion of these people or to attack their good faith. On the contrary, only a firm conviction and a deep sense of religious duty can produce the crowds that swarm to our churches every Sunday. It is with a mind bent on rendering the homage of adoration to God, to Christ, bent on asking for needed graces and favors, especially such as are spiritual in nature, on giving due thanks and praise to the Lord their God, that the persons flocking to the Sunday Masses recite one, two, or three rosaries while attending a Mass, read litanies and other prayers from their books, recite the Angelus and the morning prayers, or even follow the devotional prayers set down in their books for recitation during Mass. In the latter case, however, as often as not, the prayers are not read parallel with the prayers and actions of the priest at Mass. The devotions read may be too short in parts, or too long, so that the well-meaning soul may during the Mass of the priest even recite two whole sets of Mass prayers, or again only part of one.

Should all these constitute the best and most approved methods of attending holy Mass? Can Mass be properly attended, or best attended, in mental separation, even isolation, from the progress of the priest's actions and prayers at the altar? Our answer is at present conditional. If the priest is simply going through a prescribed form of prayer, the

¹ This article is the first chapter of a proposed pamphlet on *The Liturgical Sacrifice*, which may appear as Series I, No. 3, of the *Popular Liturgical Library*.

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general benefits of which are to be passively received by, externally bestowed upon, the faithful that are present and in good disposition, then any sort of devotional attitude at holy Mass may be reckoned not only proper, but as good as the best. *If*, however, the priest is in any way acting as the spokesman, the leader, of the people, if the action of the Mass also includes co-operation, in any form, by the people, then there can be only one best form of attending Mass, namely a form that will really be an assisting at the action of the Mass.

Imagine a small group of men that have decided to interview the governor of their state in a body, in order to present their congratulations and good wishes on the occasion of some work that was recently brought to a successful close, or to petition his services in furthering a certain proposal they might lay before him. The members of the group choose a spokesman, who is to talk and act for them. They go to the office of the governor, and are admitted to a waiting room. When the governor enters, the spokesman announces the purpose of the interview and in well-chosen words expresses the sentiments and good wishes of the group, or presents their petition. The speaker, moreover, will not fail to emphasize that his sentiments are shared by the entire group and that all of them subscribe to what he is saying. What, under such circumstances, would you think, if you saw one of the group sitting in a corner chair asleep, another reading a paper taken from his pocket, another figuring out the money accounts of the last several days and making jottings in a small note-book, and still another studiously examining a painting on the wall? What would the governor think if he saw these things, and how would he feel?

That is precisely what many persons attending Mass are doing, provided the priest in celebrating the Mass is in any way speaking and acting in the name of those present. If he is really the leader in a collective action that should be performed also by the people in union with the priest, then such persons are, as it were, privately reading a newspaper or figuring their accounts while the appointed spokesman is talking for them. Were it not for their good intentions, their actions might even be a mockery of the holy action being enacted in their presence. In order, now, to convince ourselves that the Mass is meant to be such a collective action, we need only examine the official text that the priest himself must follow in celebrating the Mass.

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At various times the priest enters upon various prayers of the Mass with the exhortation: "Oremus—Let us pray!" This exhortation is addressed to the people, who are thereby invited to join heart and mind in the prayer which the priest recites. No wonder, then, that the priest recites this prayer in the plural number. He uses the pronouns *we* and *us* and *our*, and is speaking not only for himself but also for the people assembled at the Mass. At the end of certain of these prayers, the server or the choir answers "Amen." This is a Hebrew word meaning "So be it;" and it is meant to express the approval of the people, their full accord with the sentiments uttered for them by the priest. The server or the choir is answering the *Amen* in the name of the people, who in former times themselves gave this answer aloud in a body. Before some of the prayers the priest turns to the people, spreads his hands to include all the assembled congregation, and says: "*Dominus vobiscum*—The Lord be with you." The server or the choir answers again in the name of the people: "*Et cum spiritu tuo*—And with thy spirit." This is but one of the forms, the one occurring most frequently in the Mass, of several dialog prayers that are recited alternately by priest and server or choir. Always do the latter answer in the name of the people, and in all of these cases the answering prayers were formerly recited by the whole assembled community.

At various times in the course of the Mass the priest mentions the *circumstantes*, those present at the Mass, always indicating that the action of the Mass is also participated in by them, that the action of the Mass is also theirs. There are many passages in the text of the Mass indicating this collective nature of the sacrifice. One more example will suffice here. When the first offering of the bread and wine has been made, and the more solemn action of the Mass is about to begin, the priest again turns to the people with the words: "Orate Fratres—Pray, brethren, that my sacrifice and yours may become acceptable to God the Father almighty." To this the server answers in the name of the people: "May the Lord receive the sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of his holy Church." Here we have the distinct declaration by the priest that the sacrifice is his and the people's; and the officially prescribed declaration of the people acquiescing in his words by their answer.

The text of the Mass, therefore, calls for the active co-operation of

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the people in the action of the Mass. The priest is not only acting for them, but to a great extent also acting with them, although in practice today the public co-operation with the priest is generally left entirely to the server, whose answers to the priest are often purely mechanical. Even if the people today generally know nothing of this active mental and verbal co-operation with the priest, and the Church has tolerated the attending of Mass by means of reciting private prayers of any kind, such a way of hearing Mass can nevertheless not be considered in full accordance with the intention of the Mass as this reveals itself in the very text of the prayers. Moreover, history tells us that this is not at all the way in which the Christians in the fervor of the early days of the Church, and in the great days of Christian faith, attended the Mass. And so it can hardly be the real intention of the Church at present, that such should be the attendance at Mass. In fact, the Vicars of Christ have spoken on the matter. "You should not pray in the Mass, but pray the Mass," said the saintly Pius X. And he instituted a movement towards a return to the active participation of the people in the Mass, which has received the approval of all his successors in the chair of Peter.

Since this is the case, should not every devoted Catholic try to the utmost of his power to participate actively in the holy Sacrifice of the Mass, to follow the priest in mind and heart, to pray with him and act with him? Should not every Catholic for this reason try to the utmost of his power to understand what the Mass really is, how its action is built up, and especially just what the action means for each individual present at the Mass? It will be the purpose of the following pages to aid those who will towards a better understanding of the internal structure of the Mass, of the spiritual action taking place therein, and thereby to indicate to them how they may best enter into the spirit of this most holy action, and derive the greatest fruits therefrom.

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THE NEED OF A REDEEMER

THE principal doctrine of faith which finds expression in the liturgy of Advent is the teaching that Christ is the promised Redeemer, who restored God's grace to fallen man. From a doctrinal aspect Advent includes a recapitulation of the religious history of mankind until the coming of the Messiah. These four weeks of preparation for Christmas make us live through the long centuries during which God prepared mankind for the coming of Christ, and let us share the hope and longing of Israel. They bring before us sin and its fateful consequences, not as a fact in the distant past, but as a condition of our own souls. They make us conscious of the solidarity of our race in its religious history, for the Fall and the Redemption are deeds of individuals affecting all mankind.

The liturgy of the Masses for Advent stresses the need of Redemption and the coming of the Redeemer.

1. *The Fall.* The liturgy expresses the reason of the coming of Christ in these striking words: "That we, who are pressed down by *our old bondage under the yoke of sin*, may be delivered by the new birth of thy only-begotten Son, for which we look" (Ember Saturday, second Collect). God created man for union with Himself in heaven. Since the attainment of this end is the one thing necessary and yet quite beyond the natural powers of man, God endowed our first parents with supernatural helps, which enabled them so to be and live that they would merit the vision of God by serving Him for a space on earth. These supernatural helps are divine grace and the virtues accompanying it.

In order that all men might be able to serve Him the better and the more easily, God freely conferred upon our first parents the further gifts of knowledge, integrity, immortality of the body, and freedom from suffering and decay. According to the ordinance of God Adam and Eve were to transmit supernatural grace, integrity, and the immortality of the body together with freedom from suffering and decay to all their descendants, just as they transmitted their own human nature to them. But the possession and transmission of this precious heritage was conditioned upon the observance of God's command not to eat of the forbidden fruit. God had made Adam the head of the human race in such a manner that if he sinned, he would lose all these gifts and conse-

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quently would not be able to transmit any of them to his posterity. He and all his descendants would then be stained with the guilt of his having cast away of his own free and wicked purpose the only means by which all mankind could attain union with God, and all would be laden with the disastrous responsibility of attaining this end beyond their powers.

From this it appears that after the Fall of Adam the condition of Adam and Eve and of all their descendants was nothing short of calamitous. It was a condition of bondage under sin, since they were now deprived of the freedom and dignity of the children of God; a condition of bondage under concupiscence and ignorance, because they were unable to free themselves from these consequences of sin; a condition of bondage under the pains and miseries of life, for they had to endure them without the hope of merit for eternity and faced the prospect of eternal separation from God after death.

The liturgy speaks of these consequences of original sin when it says that we "are pressed down by *our old bondage under the yoke of sin*" (Collect, Ember Saturday and III Mass of Christmas), and asks God to "purify us from *our old condition*" (Postcommunion, Ember Friday). It compares our state with "the captivity of Jacob" (Offertory, III Sunday of Advent) and prays God to "come and lead forth from his prison *the captive*, who sits in darkness and in the shadow of death" (Magnificat Antiphon, Dec. 20). It makes repeated reference to that "darkness of mind" (Collect, III Sunday of Advent, Vespers Antiphon, II Sunday), which is part of our aversion from God and our attachment to creatures.

2. *Conditions of Redemption.* How could the former state of mankind be restored,—the only state in which according to the design of the Creator we were to live? If it was to be restored by complying with the demands of justice, three things had to be done. Firstly, atonement had to be made for the wrong done to God through sin, and the punishment due to sin had to be averted by a work of satisfaction as great in its own order as the sin for which it was due. Secondly, a work of merit had to be performed, which would in justice entitle the human race to the recompense of sanctifying grace. Thirdly, this claim had to be applied in order to restore the original state of Adam and his descendants.

These conditions are merely the logic of reparation. They are not explicitly mentioned in the liturgy, but they are implied in that unceasing

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cry for deliverance by God, which echoes throughout the prayers of Advent, a pitiful appeal of guilty but helpless suffering. "Show us, Lord, thy mercy; and grant us thy salvation" (Gradual, I Sunday).

3. *No Self-redemption.* It is plain that mankind had not the power of meeting these demands of justice. For the restoration of the original state of man requires an act of atonement possessing infinite value, a work of satisfaction commensurate with the eternal punishment it is to avert, a work of merit yielding to mankind a claim in justice to supernatural grace, and a like title that this recompense be applied to restore to fallen man the gifts of the state of original justice.

Now on the one hand the malice of an evil act is measured primarily by the dignity of the person offended, and on the other hand the value of an act of atonement is measured primarily by the dignity of the person making it. Since God has infinite dignity, the malice of sin is infinite; and since man is finite, the value of any act of reparation he makes also is finite. Hence man is capable of an act of infinite malice, but he is incapable of making adequate reparation for it. Adam and his posterity were incapable of making adequate reparation for their sins.

Apart from the promise of God, mankind is equally incapable of performing a work of merit which produces a claim in justice to natural or supernatural recompense by God; for the creature can have no claim of this kind upon the Creator. In order to perform a work possessing intrinsic merit before God, the creature would have to offer Him an act performed entirely independently of Him, and accruing to His advantage or contributing to His happiness. Now the creature lacks not only this independence, but is in every way completely dependent upon God; and no work of any creature can redound to His advantage or happiness. Man is utterly dependent upon God, because he owes his being to the Creator and Preserver of all things, and because he requires the help of God to begin and to carry out every one of his acts. Nor can any act performed by man be of any advantage to God, for the good in the act of the creature is merely a faint participation and imitation of the perfection of God.

All the gifts of the state of original justice were free and undeserved gifts of God; for they did not constitute the nature of man, and were not required for his natural activities, nor for the attainment of his

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natural purpose. He can have no claim, therefore, least of all in his fallen state of guilty unworthiness, that they be restored to him.

Although the liturgy does not state the reasons why we must look to God alone for redemption from sin, it insistently proclaims the fact that our deliverance from sin can be wrought only by God. The liturgy states the insufficiency of man to redeem himself: "Since *we cannot plead any merits of our own*, grant us the succor of thy protection" (Secret, II Sunday). God alone can deliver us from sin and thus save us: "Stir up thy might, Lord, we beseech thee, and come; that *by thy protection* we may attain to be rescued from the threatening dangers of our sins and saved by thy deliverance" (Collect, I Sunday). God alone can purify our souls from sin and thus enable us to serve Him as we ought: "Stir up our hearts, Lord, to prepare the ways of thy only-begotten Son; that *through His coming* we may attain to serve thee with purified minds" (Collect, II Sunday). The sacrifice of the Cross and its continuation in the Mass effect our salvation: "Let the sacrifice of our devotion be always offered to thee, that it may both fulfill the holy mystery which thou hast instituted and wonderfully *work in us thy salvation*" (Secret, III Sunday).

4. *Restored and innocent nature compared.* The Redemption accomplished by Christ is in the true sense a restoration of the supernatural order in which God had created the first man, but it differs also in several important respects from the state of original justice. The gifts of this state were conferred upon Adam and Eve as a supernatural endowment to be transmitted by inheritance to all mankind; the fruits of the Redemption are not so transmitted. Baptism is the means of justification in the state of restored nature. In the state of original justice no preparation for receiving its gifts was required on the part of our first parents and their posterity; in the state of restored nature, into which the Redemption has placed us, the merits of Christ are applied only individually and in the case of adults only upon due preparation. In the state of original justice the obtaining of its gifts was not conditioned upon the use of rites and ceremonies as means of grace; in our present state the holy Sacrifice, the sacraments, and the sacramentals are the principal means of grace.

In this connection the liturgy tells us that the means of grace in general are the fruit of the Redemption: "Grant that the coming

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solemnity of thy Son may both confer upon us *the remedies of the present life* and grant to us the rewards of eternity" (Ember Saturday, fourth collect). The liturgy lays special stress upon holy Communion as a means of grace: "May these holy mysteries cleanse us *by their powerful efficacy* and make us come with greater purity to their source" (Secret, I Sunday). Holy Communion preserves the supernatural life of the soul, by which the Redemption was applied to us in baptism: "We beseech thee, Lord our God, that the most sacred mysteries, which thou has bestowed for *a safeguard of our renewal*, may become both our present and future remedy" (Postcommunion, Ember Saturday). This sacrament fosters in us especially that whole-hearted service of God, which the liturgy terms "devotion:" "Look down favorably upon these sacrifices that they may conduce both to our *devotion* and salvation" (Secret, Ember Saturday, IV Sunday). In this way holy Communion not only increases sanctifying grace, but also restores to us some of the effects of the gift of integrity, which was lost through original sin.

LEO F. MILLER

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ADVENT IN A CONVENT



AVING experienced the glorious parusia of our Lord Jesus Christ on the last Sunday after Pentecost, our hearts are inflamed with eager desire to make the coming Church Year more and more a year of grace, to render greater honor to the heavenly Father and to sanctify ourselves.

This twofold object can be obtained only in one way: by direct conformity to the program of the Church, of the mystic Christ, which so definitely points out the way in a wonderful and yet simple manner. This growth into "other Christs" is accomplished each year in the three seasons of the ecclesiastical year.

Advent is the preparatory part of the first season. "It makes straight the paths" for the coming of the Savior. It is a time of joyous expectation, of hopeful longing and penance. Its penitential spirit is unlike the stern, serious one of Lent. For in it, even though the purple color is used, we hear the glorious "Alleluia"; and the words "The Lord our coming King" suggest joy and peace. Advent is a time of blessed receiving; Lent of arduous giving.

Having been instructed on the meaning and purpose of the ecclesiastical year, we eagerly await the new year of Christ. It dawns; and as the community silently assembles in the chapel, all are filled with enthusiasm to spend the year not only *in*, but *with* the Church.

The main altar, adorned with purple, seems somber, but as the eye travels to that of the blessed Mother they behold a candle, rich in symbolism. The candle holder, draped in blue and white and arranged neatly with small buds, represents her, in whose chaste bosom the Savior rested before His nativity. The candle signifies Christ, the Light of the world, the Flower from the Root of Jesse. It typifies also the Church in whose bosom there lies concealed the Redeemer of the world, so soon to be born anew. In perfect harmony with the subdued spirit of the season, the organ is silent. The voices of the choir, lifted in the chant of the Asperges, alone break the solemn stillness. This act of spiritual renovation being over, the hearts of all present are moved by the homily on the liturgical setting, which is grave and full of petitions for divine help. In view of the Great Judgment to come it calls our attention to the *first* requisite for the proper observance of Advent, namely, Advent penance.

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With this spirit uppermost in our minds, we begin the sacrificial celebration, during which all in attendance chant the choral parts. At the Offertory, twelve members, representing the community, bring to the altar their sacrificial gifts to be deified. All approach the sacrificial banquet to receive the Lord, the Coming King. This concludes the morning celebration. In the evening we again assemble in our chapel. This time it is to offer to our heavenly Father in union with our divine Highpriest, Compline, the solemn night-prayer of the Church.

During the ensuing week we try to carry out our Mother's program, placed before us on this Sunday. Daily we have the "*Missa Recitata*", which is preceded and followed by a hymn of longing and invitation. The sanctuary is illuminated only by the altar candles. The surrounding darkness is symbolic of the darkness which reigned in the souls of men before the advent of the true Light.

Having endeavored to follow the Church's program of penance in the first week, the second Sunday lifts us to the next step in our preparation—Hope. It tells us in the Introit: "People of Sion, behold, the Lord shall come to save the nations". The divine services of this day are similar in character to those of the first Sunday, Compline completing the first day of the week of Hope. During the week we realize that Christ is our only Hope, and we strive to make Him a *living reality*, not a mere *historical person*.

With our hearts thus influenced, the third Sunday finds us ready to accept the Church's call: "Rejoice in the Lord always; again I say, rejoice", for the Lord is nigh. This golden text is the spirit that flows through the entire liturgy of the day, and it is even manifested externally by the peal of the organ and the floral decoration of the altar. It terminates only in an intense and ardent: "Come Lord Jesus, and delay not" on the fourth Sunday. Every evening as we assemble for the final preparation, the Christmas novena, and hear the words "The Lord our Coming King, hasten to adore Him", our hearts expand more and more. The "Drop down dew, ye heavens, from above, and let the clouds rain the Just One" becomes more intense, until on the final night the assurance comes: "Tomorrow shall the wickedness of the earth be banished and over us shall reign the Savior of the world".

THE NOVITIATE

O'Fallon, Mo.

The Editor's Corner

THE LITURGY AND THE BENEDICTINES



O SOONER had the news of an organization for promoting the liturgical apostolate become known, when well-meaning friends wrote to *The Liturgical Press*. Some spoke of the propriety of such a work being inaugurated by the members of the Benedictine Order, venerable as the history of this Order is, and close as the liturgy is to its age-old tradition. The liturgy, friends said, had always been a specialty of the Benedictines, etc., etc.

However, no Benedictine can claim a monopoly on the liturgy, either for himself or for his Order. To do that is equivalent to falsifying the nature of the liturgy, or else to jeopardizing the broad catholicity of his own individual faith and understanding. All religious orders and congregations have their specialties. Else they should have no *raison d'être*. And the Benedictines have through all their history fostered the liturgy. So much is true. It is also true that each order or society of religious contributes something in particular to the general spiritual life of the Catholic Church, so that every Catholic soul can learn something from all orders.

But inasmuch as any order pursues some phase of Catholic spirituality with special intensity as its particular aim of life, that specialty is not, in its specialized form, an essential for the Catholic not belonging to that order. And no order may foist its own specialty as such upon the Catholic public as a *sine qua non* of the Catholic spiritual life. Hence, in so far as there are liturgical traditions and observances the fostering of which is the peculiar heritage of the Benedictine life, these do not form the immediate objective of *The Liturgical Press*, or of its review. They may come under the scope of *Orate Fratres* as matters of general interest liturgically, but in no other way. The immediate objective of the present liturgical enterprise is Catholic in the full sense of the word. It is: The liturgy in so far as the latter is the *sine qua non* of Catholic religious life, first of all; and likewise the liturgy as the fruitful source

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of a more abundant spiritual life than is required as the "minimum essential" of Catholicity.

The Benedictine members of the editorial staff quote the following words of the late Abbot Marmion, spoken as opening words in a memorable "Liturgical Week" at Maredsous, with fullest approval: "If the sons of St. Benedict take such an active interest in the 'liturgical movement', this is not only because, as religious, faithful to the mission of their Order, they continue a tradition of fourteen centuries—it is still more because, as most loving sons of the holy Church, they endeavor with all their power to second the wishes of their Mother. Now, for some years, the Holy Spirit, who is the Soul of the Church, has urged her to revive the knowledge and the love of ritual prayer and sacred service in her children, to show them in the liturgy the 'primary and indispensable source of the true Christian spirit.' We therefore consider it a duty to enter into the views of the Vicar of Jesus Christ, and to place our feeble resources, material, moral, and intellectual, at the disposition of the Christians who have zeal for the divine worship."

Such also is the spirit of the organizers of *The Liturgical Press* and *Orate Fratres*. It is likewise the spirit actuating all who have joined forces in the present enterprises. Among the editors of *Orate Fratres* are some who have been active in the liturgical apostolate in a special way as early as, if not earlier than, any individual Benedictine of this country. Among these editors are representatives of various religious orders and societies, of the secular clergy, and of the laity. While the uniting of these different persons was not premeditated, since they were only gradually discovered, still the entire editorial board is happily quite catholic in its make-up, and so expresses also something of the Catholicity of the objectives of *Orate Fratres*.

The latter aims to be even more catholic. Its invitation is extended to all Catholics of whatever rank, to co-operate in the liturgical apostolate, by whatever means lie within the possibility of the individuals. All opinions on all phases of the liturgy lie within the range of its interests. The old saying, *Nil humani alienum*—nothing human is foreign to it, could well be changed to read: Nothing of the liturgy is foreign to its interests. There is only one limitation to its aims and scope, which is, however, not the limitation of any sectional specializing. The liturgy loses all meaning when in any way separated from the focal center of

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Catholic spiritual life, Rome. The liturgy lives only as its energy springs from and returns to Rome. And all projects in its favor can be truly liturgical only if they ever keep eye and ear riveted on that central hearth of the Catholic life, whence alone can issue the voice endowed with the power to say what must and what must not be.

ACKNOWLEDGMENT

The editors take pleasure in publicly expressing their gratitude to all friends who encouraged them in their undertaking. They gladly acknowledge a special indebtedness to the Sisters of the Most Precious Blood, O'Fallon, Mo., for the set of initial letters used in the articles of this review; and for assistance in propaganda, or for literary, editorial or business advice to: The Rev. Augustine Walsh, O. S. B., editor of the *Placidian*, Washington, D. C.; Mr. Arthur Preuss, editor of the *Fortsightly Review*, St. Louis; Mr. Joseph Matt, editor of the *Wanderer*, St. Paul; Mr. F. P. Kenkel, editor of *Central-Blatt and Social Justice*, St. Louis; Mr. Bernard Vaughan, editor of the *Catholic Bulletin*, St. Paul; the E. M. Lohmann Company, St. Paul.

IN MEMORIAM

Hardly had the planning and the organizing of *Orate Fratres* been completed, when the Lord demanded a sacrifice of the cause in the death of one of the Associate Editors. The Reverend Jeremiah C. Harrington, of the St. Paul Seminary, who died on June 5 of this year, was an ardent apostle of the liturgy as of all things Catholic. He was singularly blessed with a keen sense of the needs of the present time, both material and spiritual, and with a supreme faith in the power of Catholic ideals to remedy them. In Father Harrington *Orate Fratres* mourns the loss of a very sympathetic collaborator, but is consoled by the thought that his missionary activity is continuing at the throne of the Almighty, where his pleadings of the cause, mingled with the strains of the eternal liturgy of heaven, will be of more assistance than his efforts here on earth could have been.

The Apostolate

"That Christ be formed in all" — Pius X



HIS department is, first and last, an experiment, and, to the knowledge of the editors, an experiment without precedent in liturgical reviews. Its purpose is the discussion of practical projects, to use a modern educational term, of the liturgical life.

In some European countries the liturgical movement has made its most striking headway in the realm of ideas. Theoretically the liturgical ideas were received wholeheartedly, but the practical aspects lagged behind, or were entirely neglected. Such a situation can not be considered very satisfactory, to say the least. Many persons desire particularly to enter more deeply into the practice of the liturgical life, and are looking for more than mere theory.

Some persons can absorb a great amount of theory, even theory connected with life, without having their practical life affected in the least by their knowledge. Others, seized with great enthusiasm upon acquiring some new idea, may rush headlong into practice with it, and find themselves confronted by circumstances that resist their efforts. For the liturgical life the true way must be a mean somewhere between these two, in which zeal and good sense are properly blended.

There are many possible degrees of the liturgical life, both individual and corporate, within the limits prescribed by the books of the liturgy and the pronouncements of Rome. What development, and what degree of this life is practicable, either immediately or in the long run, can be learned only by actual experiment. Only the general circumstances of our life today, and the particular circumstances of any community, can finally decide the degree of actual liturgical participation.

Then arose the idea of *The Apostolate*, to let practice speak for itself. No individual can presume to dictate to circumstances; but facts are ever eloquent. The limited contact the editors have so far had with various persons on matters liturgical, has convinced them that there are many persons whose first desire to enter upon a more practical liturgical life has been overcome by the difficulties encountered, or by a lack of

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knowing where to begin. It has also convinced them that there are many isolated persons and groups, who have found a working method of combining some aspects of their spiritual life and practice more intimately with the liturgy of the Church. The experiences of all these should prove mutually valuable.

This department, therefore, depends on the co-operation of all who have had some experience, however insignificant it may seem to them, in the liturgical life, or have given some thought to any aspect of it.

Participation in the Mass. There is no choice in regard to the first project of the liturgical life to be taken up by this department. The center of the religious worship of the Church is the Mass, both as sacrifice and as sacrament. And participation of the faithful in the liturgy of the Church must mean primarily participation in the Mass. The idea of this participation was never better expressed than by Pius X, when he gave his oft-quoted exhortation: "Do not pray in the Mass, but pray the Mass."

Now it is impossible to "pray the Mass" without knowing what the Mass is, just as it is impossible for man as a rational being to participate in the Mass without knowing what the Mass is, and what it is *for him*. The understanding of the Mass, for our purposes, must therefore be one that goes beyond a mere understanding of the doctrine and fact of transubstantiation and beyond the knowledge that in the Mass there is the same eternal Priest and Victim as at Calvary, although this latter knowledge should readily lead to at least some degree of intelligent participation.

How can the faithful pray the Mass? Given the requisite minimum understanding of the progressive action of the Mass, there are many degrees of participation possible. Three general types of participation are sometimes mentioned:

- a) Silent individual praying and offering in union with the priest, and the reception of Communion.
- b) Group answering of the prayers of the priest, in place of the server or with him, and praying aloud with the priest the parts that the choir sings in high Mass.
- c) Congregational singing of the texts of the Mass; that is, the singing, in the Gregorian melodies, of the permissible proper and common parts of the Mass.

A few words will be said on each of these types in the next issue.

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THE LITURGY OF THE SEASON



EAST of St. Stephen (Sunday after Christmas). "A Child is born to us;" and hardly had the Light appeared when the Gentiles raged and the people devised vain things. "Princes sat, and spoke against me: and the wicked persecuted me" (Introit). St. Stephen, the protomartyr, gives splendid testimony to the divinity of the Child of Bethlehem. He "saw the glory of God and Jesus standing on the right hand of God" (Epistle). "The heavens opened and Jesus, standing on the right hand of God," strengthened him for his martyrdom. Christ by His birth into our midst has transformed fallen men into heroes.

St. Stephen, filled with the Holy Ghost, and urged on by love for the Savior, "did great wonders and signs among the people;" and the Jews, because they were unable to resist his wisdom and spirit, stoned him to death. Because he bore testimony to the divinity of Christ, and because of his courageous contempt of human respect, he suffered a glorious martyrdom. In the Gospel the Jews are rebuked for their cruelty to the prophets, and the terrible punishments for their crime are foretold by the Savior: "Behold your home shall be left to you desolate. For I say to you, you shall not see me henceforth, till you say: Blessed is He that cometh in the name of the Lord." The world does not recognize that Christ, its Maker and Master, came as a Prince of Peace, that the law of an "eye for an eye" is at an end.

The courage and fortitude of St. Stephen must animate us that we may resist the lure of the world and of human respect. The Prince of Peace is with us and helps us walk in the law of the Lord. He encourages us, guides us in our struggle against the enemies of our salvation, and our devotion to Him will render us blameless in His sight.

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Feast of the Circumcision... "At that time, after eight days were accomplished, that the Child should be circumcised: His name was called Jesus" (Gospel). Circumcision, symbolic of Baptism, was a purificative rite imposed upon the young Israelites by the law of Moses. Christ is our Light, and by Baptism we become members of the Light. The first drop of divine blood was shed today for our redemption. He "gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works." Acceptable we become by circumcision, that is, by Baptism. But the Church insists especially that as members of the Light we must be circumcised of heart, that is, we must preserve baptismal innocence, walk with purified hearts, and banish all evil inclinations. For this purpose of purifying our hearts, St. Paul gives wholesome admonitions in the Epistle: "Denying ungodliness and worldly desires, we should live soberly and justly and godly in this world."

Fervently we pray for a clean heart in the Secret: "Receive, O Lord, we beseech Thee, our offerings and prayers, and cleanse us by these heavenly mysteries, and mercifully hear us." Especially do we call upon the blessed Virgin, our mother, to intercede for us, that we be purified from sin. And again: "May this communion, O Lord, purify us from sin" (Postcommunion). Holy Communion, too, is a Christian circumcision, for by it we are ever drawn from earth and things earthly to Christ, and are ever more and more intimately united with the true Light.

Feast of the Holy Name of Jesus. "His name was called Jesus, which was called by the Angel before He was conceived in the womb" (Gospel). The glorious Prince of Peace reigning in our souls has received His name from God: "O God, Who didst constitute Thine only-begotten Son the Savior of mankind, and didst bid that He should be called Jesus" (Oration). Hardly has "the Angel of Counsel" made His appearance in' our midst, when the Father reveals the holy and mighty name which is the epitome of all perfections of the Redeemer, as it is the epitome of the hope, grace, and glory of the redeemed.

Holy mother Church desires her children to appreciate the greatness of the holy name: "In the name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth" (Introit), for the

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name Jesus means Savior. The realization of the presence of the Savior must animate us and encourage us in the battles for our salvation. With the rising of the sun of His holy name peace will be restored in our troubled hearts, the flames of all sinful pleasures will be extinguished, the snares of sin avoided, "for there is no other name under heaven given to men, whereby we must be saved" (Epistle).

If we are mindful of the greatness of the name of our Redeemer, the glorification of His holy name and its reverent frequency on our lips will be to us an assurance that "we may rejoice to see our names written in heaven under the glorius name of Jesus, as a pledge of eternal predestination" (Postcommunion). For this the Church also prays in the Collect: "Mercifully grant that we, who venerate His holy name on earth, may also be filled with the vision of Him in heaven."

Feast of the Epiphany. Epiphany is the second climax of the Christmas cycle. While Christmas is the family feast of Christendom, Epiphany is the world feast of the Catholic faith. It is designed to bring out the appearance or manifestation of the Son of God as King of the divine empire, the mystic union of the souls of men with Jesus. Although the Church in her liturgy on this day commemorates a triple manifestation of Christ, namely, the adoration of the Magi, the Baptism of Jesus in the Jordan, and the first miracle at the wedding of Cana (see Vespers), the Mass speaks exclusively of the adoration of the Magi. In the Magi the Church sees the representatives of the gentile world, who have come to pay homage to the King of the empire of God.

"Behold the Lord the Ruler is come, and the Kingdom is in His hand, and power, and dominion" (Introit). The prophet Isaias in the Epistle sees a sublime vision: The Gentiles come out of darkness, from all sides, to the new Light, which has risen over Jerusalem, the new Kingdom, and they "shall walk in thy light, and kings in the brightness of thy rising." The Gospel is the fulfillment of this prophecy: "Behold there came wise men from the East to Jerusalem, saying: Where is He that is born King of the Jews? For we have seen His star in the East, and are come to adore Him."

The Collect of the feast is a tableau of our life. As the wise men were guided by the star to the blessed vision of the Christchild, so grace and faith are for us the guiding stars that lead us through the difficulties of earthly life to the beatific vision: "O God who on this day by the

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guidance of a star didst reveal Thine only-begotten Son to the Gentiles: mercifully grant that we who know Thee now by faith may be led on to the contemplation of the beauty of Thy Majesty." Through the desert of life we must wander, manfully resisting the assaults of the evil one. The latter seeks to thwart us in our efforts to reach Christ, "the Lord and Ruler," who has come to take possession of our hearts. We beseech Christ, the King of the Messianic Kingdom, the Bridegroom of the Church and of our souls: "Graciously regard, O Lord, the gifts of Thy Church: in which gold, frankincense, and myrrh are no longer laid before Thee; but He is sacrificed and received Who by these very gifts was signified, Jesus Christ, Thy Son our Lord" (Secret).

First Sunday after Epiphany. On Epiphany Christ manifested Himself as the divine Lord and Ruler. This manifestation is continued in the Masses of the Sundays after Epiphany. We behold Him, the eternal wisdom, as having taken possession of His Empire: "Upon a high throne I saw a Man sitting, Whom a multitude of Angels adore, singing together: Behold Him the name of Whose empire is forever" (Introit). We give expression to our joy: "O sing joyfully to the Lord, all the earth: serve ye the Lord with gladness" (Introit).

"Serve ye the Lord with gladness." Our greatest pleasure in life is the service of the Lord; the fulfilment of the will of God is our life's task. That we may obtain the grace to carry out this task is our prayer: "Hear, O Lord, we beseech Thee, of Thy heavenly goodness, the prayers of Thy suppliant people: that they may both perceive what they ought to do, and have strength to accomplish the same" (Collect).

By the lips of St. Paul the Man sitting on a high throne teaches us what we ought to do: "I beseech you, by the mercy of God that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world, but be reformed in the newness of your mind, that you may prove what is good, and the acceptable, and the perfect will of God." A great reformation of our lives by mortification, an utter contempt for the base allurements of the world, are necessary for us to be acceptable sacrifices.

Christ, our King, Himself gives us the guiding maxim for reasonable service: "Did you not know that I must be about my Father's business?" (Gospel). The will of His heavenly Father and its fulfilment was the sole motive of the divine Redeemer. "We, being many,

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are one body in Christ, and every one members one of another" (Epistle), must be animated by the same readiness to fulfil the divine will. "And He went down with them and came to Nazareth and was subject to them" (Gospel), sums up the life of Christ. Submission to the divine will must be the sum total of our lives. "Sing joyfully to God all the earth, serve ye the Lord with gladness: come in before His presence with exceeding great joy: For the Lord He is God" (Offertory). It is our homage before the Man on the high throne, our King.

Second Sunday after Epiphany. The second Sunday after Epiphany is an echo of Epiphany in that it completes the three mysteries expressed by the liturgy of the feast itself: namely, adoration of the Magi, baptism in the Jordan, and the nuptials of Christ with His Church and with our souls. The mystic union of Christ with our souls is brought out especially in today's Mass.

"The Lord sent His word, and healed them and delivered them from their destruction," the Church chants in the Gradual. The cure from the sickness of sin, the beginning of our redemption, commenced with the birth of Christ on Christmasday. Then the Word became incarnate, became the Savior who saved mankind from death. Today Jesus for the first time publicly reveals Himself as God. "Let all the earth adore Thee, O God, and sing to Thee: let it sing a psalm to Thy name, O Most High give glory to His praise," the Church sings in the Introit. It is an exhortation to pay homage and adoration to the King, the divine Redeemer, an echo of the adoration of the wise men.

With the realization of the meaning of the birth of Christ as the beginning of our redemption, and with the understanding of the manifestation of Christ on Epiphany, begins the mystic union of Christ with our souls. The marriage of Cana was Christ's first public appearance. By His divine power He changed water into wine. The same power, applied by Him to our souls, transforms us into Christ. This transformation takes place in Holy Mass, where it is symbolized by the mingling of wine and water, at which the priest says the sublime prayer: "Grant that, by the mystical union of this wine and water, we may be made partakers of His divinity, Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son our Lord" (Ordinary of the Mass). At holy Communion the mystic union is completed; we are then most intimately united with Christ, the Bridegroom of our

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soul. And here, all the recipients, the guests at the divine banquet, are united by the bonds of love and charity. "Let love be without dissimulation. Hating that which is evil, cleaving to that which is good: loving one another with the charity of brotherhood," St. Paul exhorts in the Epistle. And holy Communion, the reception of the Bridegroom of the soul, is love, for union is love.

CUTHBERT GOEB, O. S. B.

St. John's Abbey

"The divine love, the natural inclination of God to communicate His own goodness and to communicate Himself, accords most harmoniously with the equally necessary will of God to procure His own glory by His works. Thus, from the point of view of God, the end of the Incarnation and of the Church is first of all the marvellous effusion of the divine goodness that we call the salvation of the human race and the restoration of friendship between man and his Creator; then also the resplendent manifestation of the divine attributes and the perfect glorification of the divine Trinity."—DOM FESTUGIERE.

SAINT FRANCIS: VIR CATHOLICUS

THE liturgy speaks devotion to Christ, "the Truth, the Way, and the Life". In a special sense Christ is the Truth of human nature. For in Him, says St. Bernard, God stooped down to man's imagination. As the liturgy itself beautifully expresses it: "By the mystery of the Word, made flesh, the new light of Thy brightness hath shone upon the eyes of our mind; that while we behold God visibly we may by Him be carried on to the love of things invisible" (Preface of Christmas). To continue this work of humanising the divine, thereby elevating the human, Christ founded the visible hierarchy of the Church, and gave it the power of His eternal priesthood. Accordingly the liturgy implies submission to the Church, and participation in her social cult. If the liturgy signifies this essentially, then St. Francis of Assisi knew it; he is a true embodiment of the liturgical spirit.

There is but one way in which this glory could be wrested from the *poverello*. It is by minimising in any way his devotion to the one true Church, Catholic and Apostolic.

Some indeed had entered on this way, and seemed to see in St. Francis a spirit of revolt. Renan had dreamed of writing a life of St. Francis, and of doing for him what he had already done for his divine Exemplar. He did not live to realise his dream, but he wrote sufficient to let us see what it might have been¹. St. Francis would have been the saint of Nature, in revolt against the Church, an individualist in piety, a fore-runner of Luther. Paul Sabatier, inspired by Renan, wrote a life of St. Francis, and edited one of the earliest histories of the saint, the *Speculum Perfectionis*. While correcting some of Renan's errors, and one of particular importance, that of the authenticity of the *Testament*, yet from many of his pages, the spectre of an individualist Francis seems to emerge.

Paul Sabatier, however, has lived to retract his error, and with an intellectual honesty which is admirable, he does not cease to emphasise the fact. We may quote one of his very recent pronouncements on the question. Nothing more significant could be found to illustrate on the one hand the Catholicity of St. Francis, and on the other, certain stirrings

¹ See: *Nouvelles Etudes d'histoire religieuse*—Paris 1884, p. 143.
Bibliographie des œuvres de E. Renan, n° 414.

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within Protestantism towards a religion of cult and rite, in a word, of liturgy.

In December 1914, Paul Sabatier, opening before a Protestant audience a series of lectures on St. Francis, found no more fitting theme than that suggested by the significant strophes of Catholic liturgy:

*Franciscus vir catholicus
Et totus apostolicus
Ecclesiae teneri
Fidem romanae docuit
Presbyterosque monuit
Prae cunctis revereri*

"Francis, catholic and entirely apostolic, taught fidelity to the Roman Church, and recommended the veneration of priests above all other men." This antiphon, said M. Sabatier, which resumes the doctrinal side of his life, is the expression of strict historical truth¹.

Nothing could be clearer than the words of the saint himself in his Rule and Testament. In the beginning of the Rule he promises obedience to "the Lords Pope Honorius and to his successors canonically elected and to the Roman Church."²

The concluding words of this same Rule run as follows: "Moreover, I enjoin on the ministers, by obedience, that they ask of the Lord Pope one of the Cardinals of the holy Roman Church to be governor, protector, and corrector of this brotherhood, so that being always subject and submissive at the feet of the same holy Church, grounded in the Catholic faith, we may observe poverty and humility and the holy Gospel of our Lord Jesus Christ, which we have firmly promised." Thus both at the commencement and the end of what will be for every Friar his rule of life, obedience to the Church of Rome is solemnly inculcated.

Precisely by this attitude of reverence and submission to the Church, St. Francis of Assisi is differentiated from many a pseudo-reformer who appeared during the course of the Middle Ages. In the very first days of his conversion, when by his generosity to the poor, he had incurred the wrath of his father, Pietro Bernadone, his natural mode of procedure

¹ "Cette antienne qui résume le coté doctrinal de sa vie, est l'expression de la stricte vérité historique"—see: *Frate Francesco*, Anno II n. IV 1925 S. Maria Aegli: Assisi.

² References, unless otherwise stated, are given to *The Writings of S. Francis of Assisi* by Fr. Paschal Robinson O. F. M. Dolphin Press, Pa. MCMVI; see pp. 64, 73.

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was to appeal to Don Guido, Bishop of Assisi. It was in his presence the memorable scene of father and son occurred, when Francis, denuding himself of everything, said that henceforth truly he could pray: Our Father who art in Heaven. No sooner had a number of companions commenced to follow him, than he wrote a simple rule of life, and went to Rome to seek approbation.

He appeared before Innocent III, and by his humility and trust won him to his side. Here truly, said the Pope, is one who will raise up, and support by his works and doctrine, the House of God. Here was but an echo of the Voice which in the very first days of his conversion in 1207, Francis had heard from the Crucifix in St. Damien's: "Go, Francis, repair my house. Do you not see, it is falling in ruins." Until the comparatively recent date of 1750¹, the liturgy has re-echoed these words in the Coronation Mass of the Sovereign Pontiff, where after the Collects of the Holy Spirit and blessed Virgin, came the third, that of St. Francis, in which the newly elected Pope invoked the aid of St. Francis, that as in the past he repaired the Church, so he might continue to uphold it: "*ut sicut olim reparavit Ecclesiam, eandem sustenet.*"

St. Francis' relations with the Papacy were of a very intimate nature. Soon after his assisting at the death of Innocent III, he returned to obtain the Indulgence of Portiuncula from Honorius III. Meanwhile Cardinal Hugolino had offered himself to be protector of the new order, and he later, as Pope Gregory IX, will canonise his friend Francis. Briefly and succinctly this is expressed in the antiphon which follows:

*Coepit sub Innocentio
cussumque sub Honorio
perfecit gloriosum;
succedens bis Gregorius
Magnificavit amplius
miraculis famosum*

Indeed the whole life of the saint is told practically in this office for his feast, which dates back as far as 1249, twenty years after his death. Dom. Gueranger rightly considers it as one of the literary treas-

¹ See: *La vie de S. François*: Le Monnier, vol. 1, p. 151.

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ures of the Middle Ages. It is a precious testimony, historically and liturgically, to St. Francis' devotion to the Church of Rome.

This devotion of St. Francis to the Church extended, says Thomas of Celano, his earliest biographer, to all grades of the Church's hierarchy. He quotes a celebrated phrase of St. Francis: "Did I meet an angel and a priest, I would first kiss the priest's hand and then salute the angel." It is when we seek the reason of this reverence that we see how fully St. Francis was imbued with the sense of the liturgy.

In his Testament he says: The Lord gave me, and gives me, so much faith in priests who live according to the form of the holy Roman Church, on account of their orders, that if they persecuted me, I would have recourse to them And I do this because in this world, I see nothing corporally of the most high Son of God Himself except His most holy Body and Blood, which they receive and they alone administer to others.

We are thus at the true source of Franciscan piety, attachment to the most high Son of God. Are we not likewise at the source of the true liturgical spirit? The essential role and mission of the liturgy, writes Dom Festugière¹, is that while invoking Jesus, it is charged with continuing at the same time really and mystically, His presence and His action and His words among men. Underlying this is the fundamental truth that Christ crucified on Calvary still lives and communicates with souls. In St. Francis we have the term, as it were, of a gradual evolution of mediaeval piety. The growing attachment to the sacred humanity of Christ found its fullest and highest expression in the *poverello* of Assisi, who ascended the holy Mount Alvernia to receive in his own flesh the stigmata of the Crucified One.

St. Francis in youth had dreamed of military glory. He could not have remained the mere merchant of Assisi. His temperament was chivalric, and his mind was nourished with romance and wondrous legends. After his "conversion", traces of his earlier education are seen, and he finds a personal expression for "the things of God". He describes himself as the knight of Christ, and his brethren as the knights of the Round Table. When Brother Aegidius of Assisi requested the habit, the saint's eulogy of religious life naturally took the form of a compari-

¹ See: *La liturgie Catholique*, Maredsous p. 113.

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son. Had the emperor chosen Aegidius for his knight, how honored he should have felt, how much more, then, should he not rejoice on becoming the knight of God! Loyalty was then imposed, and Aegidius was enlisted in the army of Christ "King of Kings, Lord of Lords, Prince of Peace". It was as if already in the thirteenth century St. Francis held continual feast in honor of Christ, our King.

Christ in the crib at Bethlehem, Christ on Calvary, Christ in the holy Eucharist, focussed the saint's attention. He set himself to imitate the divine Model in every way. Sometimes, no doubt, this resemblance to the divine Savior has been overdrawn, yet the truth remains that without Christ and the Incarnation, there is no understanding of St. Francis. For him Christ was indeed the Truth, the Way, and the Life.

Of the Passion of Christ he could not think without melting into tears. He composed for private devotion an Office of the Passion, and the only signature of his writings was the large *Thau*, signifying the cross. Through God's grace the mystery of Alvernia and the stigmata were the logical outcome of his life, for, as his early biographer said, long before he had borne Christ in his body, he had borne Him internally in his soul.

Is it not significant that, having ascended Mount Alvernia in 1224, the holy mount of mysterious commerce with the Most High, St. Francis provides for the recital of the divine Office? The faithful Brother Leo was to come, once during the day with food, and once during the night for Office.

Before approaching, Brother Leo was to give token of his presence by intoning: "*Domine, labia mea aperies*", and was not to advance until St. Francis had replied: "*Et os meum annuntiabit laudem tuam.*"¹ This is the liturgical opening of the divine Office. The arrangement marks how naturally the saint's life expressed itself in the formulae of the liturgy. There is scarcely a text in his writings that is not an echo of the liturgy. After the holy Gospels, the Psalter, that book *par excellence*, says Dom. Cabrol², of liturgical prayer, served him as a medium of expression. His Office of the Passion is merely an arrangement of liturgical texts. Descending from Mount Alvernia, he salutes

¹ "O Lord, thou wilt open my lips"—"And my mouth shall declare thy praise."

² *Liturgical Prayer*, p. 12.

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it as *mons coagluatus, mons pinguis, mons in quo beneplacitum est Deo habitare in eo*—a curdled mountain, a fat mountain, a mountain in which God is well pleased to dwell” (Ps. 67, 16-17); and his last breath, faithful to the end, spent itself in the recital of the Psalm (141): “*Voce mea ad Dominum clamavi—I cried to the Lord with my voice.*”

JAMES O'MAHONY, O. S. F. C.

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“But, Venerable Brothers, we shall never, however much we exert ourselves, succeed in calling men back to the majesty and empire of God, except by means of Jesus Christ Now the way to reach Christ is not hard to find, it is the Church. Rightly does Chrysostom inculcate: ‘The Church is thy hope, the Church is thy salvation, the Church is thy refuge.’ It was for this that Christ founded it, gaining it at the price of His blood, and made it the depositary of His doctrine and His laws, bestowing upon it at the same time an inexhaustible treasure of graces for the sanctification and salvation of men.”—PIUS X.

THE MYSTERY-DRAMA OF THE CHRISTIAN RELIGION



N THE fulness of time" God sent His only-begotten Son to redeem the world. The Word was made flesh; God became man. By a singular stroke of divine Providence a bond was again established between heaven and earth, between the divine and the human, between God and man. Christ Jesus is that bond, God from all eternity, proceeding eternally from the bosom of the Father, an equally true man by His incarnation in time. Thus by the mercy of God the "dividing barrier, the sign of enmity" which had estranged mankind from God's face since the primal Fall was broken down. Our divine Lord summed up all mankind in Himself. As the "head of every creature" and as the "well-beloved of the Father" He elevates us and brings us to the Father as His own adopted brethren, and the Father for the love of His Son receives us as His adopted children.

Such in short is the life-work of our Lord and Redeemer. He Himself expressed this beautifully and mysteriously when at the Last Supper He prayed to His heavenly Father: "I pray for them . . . and not for them only do I pray, but for them also who through their word shall believe in Me; that they may all be one, as Thou, Father, in Me, and I in Thee; that all may be one in Us." He prayed that the men of all ages might be one in faith in Him, made one in Him their Head, and through Him made one with His heavenly Father.

The mind and soul of St. Paul was steeped in this lofty and mystic idea of the oneness of all Christians in Christ. In his Epistles he urges it over and over, again and again. Writing to the Ephesians he says: "In Christ every building is duly fitted together and groweth into a temple holy in the Lord; in Him ye also are being built together unto a spiritual dwelling-place of God." And throughout all his epistles he never tires in his exhortation to his Christian converts that they must be one in Christ, all members of one body of which Christ is the head.

This beautiful and deeply true conception of the Church retained its vitality and vigor throughout the patristic age. In the epistles, apologies, homilies and treatises of the Fathers we continually meet with expressions exhorting the faithful to preserve unity with their bishops,

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because "where the bishops are, there is the Church, and where the Church is, there is Christ." St. Ignatius of Antioch in his letters exhorts the faithful to be truly one in faith, one with their bishops, one in Christ, the head of all.

But this conception of the Church as the mystical body of Christ, as a great vital organism, transcending the ego of individuals, making each one part of a living whole in Christ, is not understood by Catholics today as it should be. Modern subjectivism, individual egoism, has done great harm among them. As in temporal affairs the individual strives chiefly for himself, so also in religion the individual goes his own way, forgetful of the Christian community, the whole, of which he is a part. Of late, however, serious-minded Catholics have begun to realize the sad consequences of this lack of Christian social consciousness. They look for methods to improve the situation, and they find none better than those handed down from the Apostles and the Fathers of the early Church and given to us in the sacred liturgy.

What do we understand by the liturgy of the Church? It has been well defined as: "The divine worship which the Church, the mystical body of Christ, offers to God the Father in one body and in union with Christ its head; it consists in the celebration and application of Christ's redemption, enacted by the general and special priesthood in the form of mystery drama."

The liturgy is a mystery-drama which centers in the holy sacrifice of the Mass. In the holy Mass we assemble about the altar, the stone sanctified with holy chrism and the blessing of the Church, which is at once the table of the Last Supper and the mount of Calvary. As water gushed forth from the rock which Moses struck, so from our altars flow forth the life-giving waters of divine grace to all who participate in the Mass. Again and again in the course of the Mass the ministering priest touches his lips to the altar stone, entering into communion with Christ and drawing from Him the living waters of grace; and immediately he turns to the people and with outspread hands and the words, "The Lord be with you", he signifies that the Mass is the action of one and all.

Christ is the bond of union between the Church, His mystic self, and His heavenly Father. With this thought in mind the whole assembly about the altar begins by dedicating to the holy Trinity the action

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about to be performed: "In the name of the Father and of the Son and of the Holy Ghost." And because we are conscious of our sinfulness and unworthiness we at once seek strength and comfort in the invocation of our Lord and of His cross, declaring that "our help is in the name of the Lord who made heaven and earth", and begging Him to grant us "pardon, absolution and remission of all our sins." This same strain of confession and petition continues while the priest ascends the altar steps and while he prays the Kyrie alternately with the people, like the blind man on the road to Jericho, who cried out repeatedly: "Jesus, son of David, have mercy upon me." And thus with purified hearts we intone the hymn of the angels, "Gloria in excelsis Deo", exulting in the coming of our Savior, proclaiming His greatness and goodness and mercy, and praising Him as the Most High who reigns with the Father and the Holy Spirit.

Then follow readings from the sacred Scriptures which remind us of the particular deeds and phases of Christ's life on earth and the various truths of His doctrine. They remind us also of the special intention we should have on the various days of the liturgical year and of the specific blessings we should implore for our spiritual and temporal needs. Above all they instruct us in the lessons of faith and morals which are taught by our Lord and His Apostles. And then in reply to these instructions and exhortations we formally declare our acceptance and assent in the Credo, a summary of the faith which we all hold in the unity of the mystic body of Christ.

What we have enacted thus far is the prelude to the majestic drama of the Mass. The purpose of this prelude is to dispose us for a worthy participation in the great divine action. Only those can truly participate who have received the Christian life in Baptism. Hence in the early Church the catechumens, or those not yet baptised, were required to leave the assembly, and in the presence only of those fully initiated and sanctified the royal drama proceeded.

The ministering priest, the chief agent and the representative of all, offers to God with prayers of dedication and petition an oblation of bread and wine. These gifts are symbols of those who offer them. They symbolize Christ Himself, who called Himself the living bread which cometh down from heaven and the true vine the branches of which are His disciples. And just as the bread is made by the grinding together of

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many grains of wheat and the wine by the pressing of many grapes, so the members of the Church are made one mystical body in Christ. We offer unleavened bread, which reminds us that our offering is made not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. And water is mingled with the wine to symbolize the merging of our human nature in the immensity of the divine, that we may partake of His divinity who deigned to take upon Himself our poor humanity. These offerings then, so rich in meaning, are set apart and hallowed by our intention while we beg of God to look upon them and to "bless this sacrifice prepared for Thy name." Thus we offer them to the holy Trinity in remembrance of the passion of our Lord and in honor of His blessed Mother and the Apostles and all the saints. In this holy union of the Church throughout all time and eternity we make our offering with one desire and one aim, to be one with the divine Victim of this sacrifice, to offer Him and ourselves with Him before the throne of the almighty God.

Our oblational gifts of bread and wine, set apart as they are and removed from ordinary use, and distinguished by their symbolism and hallowed by our prayer, are still substantially no more than bread and wine. But now, in the second movement of our divine drama, they are to be consecrated in a most unique way in that mysterious transubstantiation which is our dramatic climax, and through which the bread and wine are changed into the very Body and Blood of Christ.

In order that our oblation may become the self-same one of Calvary and that we may renew for our redemption and peace and salvation that same all-perfect sacrifice of the Cross, the priest prays that God may *bless, approve, ratify and make worthy and acceptable* this offering which we have brought, that it may become for us the Body and Blood of His beloved Son. So many words does the priest use to signify this incomparable blessing which he begs; and at each word he signs the bread and wine with the sign of the cross. Then, recalling the hour in which the Lord told His Apostles to "do this in commemoration of Me", he speaks the very words of Christ which accomplish the transubstantiation and bring into our midst the High Priest and Victim of our sacrifice. To say that we now offer Him or that He offers Himself to His heavenly Father, would not yet express the full meaning of the Consecration, and of the Anamnesis or final oblational prayer which

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follows. We offer ourselves in union with Christ. Our original gifts of bread and wine are changed into the actual Body and Blood of Christ. And we ourselves, who bring these gifts as symbols of our own life which we offer to God, are in some like manner consecrated and drawn anew into the union of the mystic body of Christ, so that according to the prayer of our divine Lord we may all be one in Him and in His heavenly Father and Holy Spirit.

The third movement of the Mass-drama, or the Communion part, begins with the Pater Noster, the prayer which our Lord Himself taught to His Apostles and gave to all of us as the family prayer of the children of God. It is also the table prayer of the Christian family gathered about the altar to receive the gift which God gives in return for that which we have given Him, the very same gift of His well-beloved Son under the appearance of bread and wine. The chief motive of this last part of the Mass is union with God and peace in Him, a foretaste of the heavenly banquet, of our final transfiguration, of our eternal rest and bliss in the unity of the Father and the Son and the Holy Ghost.

A real understanding and actual participation in the mystery-drama of the Mass will bring us to a realization of what our Christian religion and the Catholic Church should really mean to us. We will then know why the Church insists on the punctilious performance of every liturgical act; why she reared such splendid edifices in bygone ages for the celebration of the Mass-drama; why she uses costly and significant vestments and utensils. She has clothed all these things with a symbolism which elevates material objects into the realm of the divine. All is for the service of our king, our mystic head; all helps us to lift our mind and heart to Him, to whom we belong entirely, who "has bought us with a great price."¹

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¹ The ideas expressed in this paper are set forth at length in *Die betende Kirche*, by the monks of Maria Laach (St. Augustinus Verlag, Berlin), and in two works by Jos. Kramp, S. J., *Eucharistia* (Lohmann, St. Paul), and *The Liturgical Sacrifice of the New Law* (Herder, St. Louis).

TRAVEL NOTES ON THE LITURGICAL MOVEMENT



O ONE who has for some time observed at a distance the progress of the liturgical movement in Europe, who has earnestly hoped for its coming to America, and who rejoices in the appearance of this new periodical, *Orate Fratres*, a visit at this time to European centers of the movement is an interesting experience and a source of inspiration and encouragement. I write these lines on a steamer homeward bound, aware of the timeliness of this new publication and confident regarding the success it will have and the great good that it will do.

My acquaintance with the liturgical movement goes back some twelve years to the time when I studied Church History in Louvain. During the two years spent there I became aware of what was hardly yet at that time called the liturgical movement. We knew that at the Abbey of Mont Caesar in Louvain, which the rector of the University has called the cradle of the Belgian liturgical movement, and at other similar centers, the liturgy was cultivated as something more than merely correct ceremonial. We knew that here justice was being done in a beautiful way to the official divine worship of the Catholic Church. We caught the atmosphere of a piety which was the official piety of the Church. But what we saw we did not understand in its depth and breadth. Especially, we seemed to think that what we admired could hardly become a general thing throughout all the Church and for all the faithful; that it must be something of a specialty of monastic houses, and if more than that, at most only for an elite, for Catholics of higher education and more cultivated devotional taste.

During twelve years spent in the teaching of Church History, the significance of the liturgy in itself and in the life of the Church throughout her history, and the need at the present time of a liturgical revival, became more and more evident to me. Therefore I observed with the greatest interest through periodicals, books and other sources of European news, how in Europe the liturgical revival continued to advance from day to day, gaining in vigor and extension and also in the consciousness of its general mission to all the faithful. Pope PiusX, with singular spiritual prevision, had promulgated the liturgical apostolate as

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touching the most primary and intimate purposes of the Church and as having to do with each and every one of the faithful. But we may say, not so much to the discredit of others as rather to the glory of this revered pontiff, that the full meaning of his pronouncements was not immediately understood. And it is noteworthy that fuller understanding came not long after the passing of Pius X to his eternal reward.

The trials and the heartsearching brought on by the war of 1914-1918 were of direct influence in revealing to the leaders of the liturgical revival the deep truth of the universal mission of the liturgy in the present life of the Church. While the beginnings of the revival (contemporary with the general mediaeval revival of the second half of the nineteenth century) go back to Dom Gueranger of Solesmes and Dom Wolter of Beuron, it is therefore within about the last decade that we hear of "the liturgical movement", or better the liturgical "apostolate", as one not only concerning monastic houses and a cultured elite but rather broad as the universal Church.

In revisiting Europe with my interest fixed upon a number of liturgical centers, and my hopes dwelling on the prospects of the revival in America, I am pleased to observe that I was not mistaken in the judgments which I had formed at a distance. Enthusiasm, even when well guarded, may easily lead to exaggeration. Did I perhaps imagine more than actually exists? While the intrinsic merits of the liturgical apostolate may be correctly appraised at any distance, did I perhaps misjudge the actual proportions and overestimate the practical possibilities? Did I mistake the writings and reports of a small number of specialists for an active movement on the part of many? I am happy to find my judgments confirmed by what I have seen, and to know by this closer contact that the liturgical movement in Europe is, as one of its best known contributors has said, "no longer a matter of question but a fact, a vital and powerful fact, thoroughly in accord with the mind of the Church and enjoying the Church's endorsement and guarantee."

Liturgical "movement" is not altogether the most desirable term. For we are apt to think of "movements" as attended by more or less propaganda and excitement and controversy. There has been, and perhaps inevitably must be, something of this in connection with the liturgical apostolate, but, as the Abbot of Maria Laach pointed out some seven years ago, it should be restricted to a minimum. My own interest

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in the liturgical revival has been a gradual growth and not the hasty adoption of a fad. Hence it was not my expectation to find the movement in Europe appearing as a wave of recent enthusiasm such as might also quickly spend itself. I was pleased to find it a sound and healthy growth, springing from deep root and making gradual and steady progress. Those engaged in its activities have no desire that it advance by leaps and bounds. They understand that it must grow slowly if it is to grow surely and are well satisfied with its present pace and full of confidence in their outlook.

Interest in the movement naturally appears in varying degrees with different persons, ranging from those who may be called its leaders to those who are as yet only imperfectly aware of what it is about. But nowhere did I find any inclined to dismiss it as unimportant. There are those who regard it as the chief need of the Church today and the solution of all our problems. There are others who consider that such an estimate is somewhat overdrawn. But none seem to deny the importance of the revival, nor its timeliness, nor the fact of its steady growth. Even those who have not yet come into close touch with it and know of it only by general hearsay, are disposed to give it serious respect, as though conscious through some deep instinct of the need that modern humanity has of something that must be supplied by that liturgy which Pius X has called "the primary and indispensable source of the true Christian spirit."

I shall not attempt here to write at any length, nor in a systematic way, of the nature and aims of the liturgical apostolate, nor of its achievements in Europe thus far; firstly because it will be the task of *Orate Fratres* to do that month after month throughout the course of its career, and secondly because mere travel notes can not do justice to what the apostolate is and what it has already done. I shall only speak briefly of a few instances, not pretending even a sketch of the situation as a whole, which I observed in the course of a somewhat hurried summer tour and which are typical of the activities of the liturgical apostolate. One characteristic of the revival, which makes description difficult, is its outcropping in a variety of ways and in separate places in such manner as to give the impression of spontaneity and the feeling that the revival is more than the efforts of certain persons or groups, that

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it is the stirring of life throughout the Church and the action of the Holy Spirit who "breathes where He wishes."

In my visit to England I had the pleasure of meeting Mr. Donald Attwater, the editor of *Pax*, the quarterly magazine issued by the Monastery of Caldey. Mr. Attwater is an associate editor of *Orate Fratres* and will keep us informed of the progress of the liturgical apostolate in England. We in America have plain reason for keeping in close touch with the English efforts. The movement in England, while ahead of ours in America, is still less advanced than on the continent of Europe. We shall do well to join with English Catholics in following the example set on the continent. We shall share with England in the use of writings which are translated into English from the continental languages, and whatever is composed in English will be equally available on the two sides of the ocean.

The monasteries of Caldey, Downside, Buckfast and Farnborough, which I visited, are well-known centers of liturgical life. They have not as yet carried the apostolate to the people generally in the measure that one finds on the continent, but they are doing so gradually by means of their literary work, the preaching of retreats, and by practical efforts in a number of parishes. Each of these monastic houses has its periodical, and I need only allude to the well-known literary work of the abbots Butler, Vonier, and Cabrol. In London I had some opportunity to observe the interest taken in the liturgical apostolate by the English Catholic press. Few of our American periodicals, I think, have as yet shown understanding of the movement and disposition to promote it in such degree as have the London papers, the *Tablet*, the *Universe*, and the *Catholic Times*.

The liturgical activity in England is hardly as yet a well recognized and unified movement. In many particular places, now in an obscure village parish and again in Westminster Cathedral, there are good examples of the revival of liturgical spirit and practice, but these particular instances are not yet united into one conscious movement. The Sunday high Mass in Westminster Cathedral is truly inspiring. The interior architecture of the building is wonderfully impressive. The ceremonies of the sanctuary are carried out completely, carefully, and with dignity and beauty. The canons in their stalls and the vested choir contribute their part fittingly and effectively in the solemnity and splendor which

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are due the great drama of the Christian sacrifice. And I was pleased to observe that the entire congregation was supplied with the music of the *Missa de angelis*. Another example which I shall cite seems to me especially noteworthy because of the fact that we in the United States are quite poverty-stricken in regard to afternoon and evening services. I assisted on a Sunday evening at the Compline services, with sermon and Benediction, in the priory Church of St. John the Evangelist in Bath. The text of the Sunday Compline in Latin and English was provided for the entire congregation. The service was chanted in full in Latin, a vested sanctuary choir alternating with the congregation in the chanting of the psalms.

In Belgium the liturgical apostolate appears farther advanced, I think, than in any other country. One notable center is the Abbey of St. Andrew at Lophem near Bruges, the home of the *St. Andrew Daily Missal* (recommended in its Latin and English edition by the Liturgical Press of St. John's Abbey). This splendid edition of the Missal, with its invaluable commentary by Dom Lefebvre, has enjoyed a very extraordinary sale. The monks of Lophem are now at work on a similar edition of the Breviary. The Abbey of St. Andrew is noted for its efforts to develop liturgical life not only within its own walls or within a circle of elite, but among all the ranks and files of the people. Its bi-weekly periodical is called *Bulletin Paroissial Liturgique*, for its aim is to restore liturgical spirit and practice in parish life. Hence too the Lophem publications have given particular attention to the teaching of Christian doctrine by the liturgical method and by means of pictures.

The Abbey of Mont Caesar in Louvain has been called the cradle of the Belgian liturgical movement. This is the center from which are directed the annual conferences of the *Semaine Liturgique*, a sort of liturgical congress the like of which is not found, or at least not yet organized on so permanent a basis, in any other country. The reports of these conferences are published year by year in a good-sized volume, and at once record and promote the progress of the movement in Belgium. The report for 1924 contains papers on the four general subjects of the liturgy and religious education, the liturgy and parochial life, the liturgy and spirituality, the liturgy and the arts. The report for 1925 contains eighteen papers dealing with various aspects of the general subject of the liturgy in the parish, and is evidence of the fact that the

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Belgian liturgical apostolate is conscious of its mission to all the people. Mont Caesar is noted both for its scholarly studies and works on liturgical subjects and for its popular publications, including moderate-priced editions of texts for the use of the people in divine worship.

In Louvain too my visit with Canon Brohée gave me opportunity to learn of the very remarkable success that he has had in the building up of the Belgian Catholic Study Clubs and of the *Association Catholique de la Jeunesse Belge*. Here is a splendid field for the work of the liturgical apostolate. How well that work has been begun may be judged from the paper presented by the Chaplain-general of the Association in the *Semaine Liturgique* of 1924.

In Belgium more than anywhere else apparently, the liturgical apostolate has enlisted interest and co-operation from all sides, so that it does not appear as a specialty of particular persons or groups. The hierarchy, the diocesan and regular clergy, the nuns, the schools, the laity, the various Catholic organizations, have all contributed some representation, so that the movement has a general and unified character. I doubt not that this is due in large part to the work of the great Cardinal Mercier whose insight into the meaning of the liturgical apostolate resembles that of Pope Pius X. The writings left by the Cardinal reveal his interest in the liturgy and are something of a record of the energetic work that he did in fostering the liturgical spirit and in promoting liturgical practice on all sides.

Time did not permit me to carry out my intention of observing the work of the liturgical apostolate in Holland. I especially wished to do so because I have heard that there the movement is noted for its popular character and for the fact that it is largely the work of the diocesan clergy. However, I understand that *Orate Fratres* has taken steps to secure the co-operation of persons who will be able to tell us something of the example furnished by Holland.

WILLIAM BUSCH

The St. Paul Seminary

A CONVENT CHRISTMAS



CHRISTMAS Eve! Christ's immaculate Spouse, the Church, is about to bring forth the King of Kings, the Redeemer of the world. This sacred mystery draws all expectant hearts in that holy night into the tabernacle of their God, to await the "Coming King". The chapel, save for the burning tapers in the sanctuary, is veiled in utter darkness. Half before the hour of midnight, the celebrant, vested in cope, enters the sanctuary and sings the opening versicles of the Christmas novena. One by one the prophesies are again chanted and all realize that there remains but little while until the prophetic words of blessed Isaias will become heavenly reality, when like the people of old they may exclaim: "Emmanuel!"

After a fervent "*Deo Gratias*" silence reigns within the chapel. Then just as the chimes begin slowly but majestically to sound the hour of twelve, the celebrant joyfully makes the following announcement:

"In the forty-second year of the Empire of Octavianus Augustus, whilst the whole earth was at peace; in the sixth age of the world; Jesus Christ, eternal God and son of the Eternal Father; willing to consecrate the world by his gracious advent; being conceived by the Holy Ghost, and the nine months of His conception now being accomplished, [here raising his voice still higher, the priest continues:] in Bethlehem of Juda is born of the Virgin Mary, made man. The Birthday, according to the flesh, of our Lord Jesus Christ, to whom be honor, benediction and glory, adoration and thanksgiving, now and forever. Amen. Alleluia!"

At the words "being now accomplished" all kneel in adoration. When the last words of the grand announcement have been sung, distant strains of the sacred hymn "Silent night, Holy night" rise and gradually die away.

Bearing palm-branches and lighted tapers, the faithful proceed to a temporary shrine within the convent, from thence to bring back with them, amid the ringing of bells and the jubilant singing of "Glory to God in the highest" the Royal Infant, enthroned upon a richly decorated bier. Before the returning procession is formed, however, the priest incenses the infant. Three times he announces the glad tidings: "*Christus natus est nobis*—Christ is born to us," and three times comes back the joyous response: "*Venite adoremus*—Come, let us adore!"

A CONVENT CHRISTMAS

The chapel, which but a short time before was a potent reminder of that spiritual darkness which covered the earth upon the first advent of the Savior, is now aglow in a blaze of light. Every lamp gleams in effulgent brightness while on the altar candles shed a mellow, warm glow, as if to send their special welcome to Him, who is entering, to Him who is the Light of the world. The Infant is borne solemnly into the sanctuary, while all begin the "*Adeste Fideles*". In the meantime, the celebrant, taking the crib from the bier and facing the people, holds aloft the divine child for adoration, while he sings the words "*Natum videte Regem Angelorum*—See, the King of Angels born!" The faithful respond: "*Venite adoremus*". At the third repetition of these words the celebrant carries the blessed infant to the manger and places him between his Virgin Mother and St. Joseph.

After an instructive homily upon this adorable mystery of our faith, all are eager to ascend the altar of their God, and there in union with the Eucharistic Christ to render to the heavenly Father infinite praise and thanksgiving for sending to mankind His only-begotten Son.

The solemnities till now were beautiful and inspiring, yet all realize that they were but the antecedents of things still greater, more sublime. Yes, the climax of true Christmas with its celestial joy and peace, can be reached only within the "Mystery of faith", the holy sacrifice of the Mass. The ever increasing joy and fervor experienced by all as the sacred action moves speedily on, it is well-nigh impossible to describe. The Confiteor's and Kyrie's petitions are converted into the Gloria's animated acts of love and praise, terminating only after the "acceptable oblation" has been offered to the heavenly Father in union with the new-born King.

The sacrifice of Christ has been renewed. The King has descended and, one by one, the faithful approach the holy table, there to receive their God and be replenished with His redeeming grace and heavenly peace. The acclamations, sung by all, conclude the ceremonies of the midnight Mass. They are but the expression of grateful hearts, rejoicing in the advent of the great King, and pledging their loyalty to Him.

At the first sign of approaching day, the faithful, like the pious shepherds, hasten to "Bethlehem", there to see "this word that hath come to pass", which the Lord hath shown to them. During the *Missa*

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recitata they experience in higher measure that "A light is risen over us, for the Lord is born to us."

The recitation of Tierce is followed by Highmass. This, the "*Missa in die*", re-echoes, but intensifies the solemnities of the midnight celebration. The words of the Introit are realized, and with exultant voices all sing in canticle to their God, who verily "hath done wonderful things".

Evening finds the faithful assembled again in the house of God to chant the beautiful Psalms and antiphons of Christmas Vespers. After receiving the divine blessing of their Eucharistic Lord, all, for the last time on this sacred day, a day so full of supernatural joy and peace, jubilantly sing in accents loud and long, the acclamations to their glorious King.

All the ends of the earth have seen the salvation of their God. The Lord hath made known His salvation. He hath revealed His justice in the sight of men, and for all this once more a fervent "*Deo gratias*" ascends to His eternal throne.

THE NOVITIATE

O'Fallon, Mo.



The Editor's Corner

CHRISTMAS

The "Merry Christmas" has by this time sounded its last joyous chords of the year in millions of homes. For some it may have been little more than a conventional greeting; for others it may have meant only a day of more intensive pursuit of the "good" life.

Liturgically Christmas Day marks only a beginning. Some of the joyous splendor of the feast indeed grows more sedate with the following days; but the true Christmas also has that in it which should, like the Christchild, increase in wisdom with the advance of time. Hence it is no anachronism for *Orate Fratres* to mention Christmas in an issue dated December 26.

That the first wondrous amazement at the good tidings of Christmas may gradually grow into the deeper and riper understanding which alone gives peace to all men of good will, is the sincere wish *Orate Fratres* extends to all its readers, nay, to all men, heirs of Christ!

THE LATIN LANGUAGE

Some persons heartily interested in promoting the liturgical apostolate are much worried over the difficulty of the strange language of the liturgy. Objections, very friendly ones, have been raised to the title of the present review because of its being Latin. The way of a liturgical awakening is indeed not made easier by reason of the Latin language. For us of Anglo-Saxon tongue, the Latin is at best a foreign speech.

The difficulty, however, should not be exaggerated. Are we not so conscious today of the distance separating us from the language of the liturgy just because the liturgy has been so far removed from our daily thoughts? Participation in the liturgy will also bring the language closer to us. The recurring phrases of the official worship are relatively few and could easily be learned in the same way as language in general is learned—by constant repeated use. Surely the person, even the child, following the progress of liturgical services with a Latin-English text in hand, joining in the chants and responses intelligently, will soon know

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the meanings of the ordinary phrases. After a short time many of these, which at first blush seem impossible to us, will become ordinary bywords, fraught with meaning like the phrases of our mother tongue.

Such a small beginning will be inevitable with actual participation. And it will form a good basis for further advance where the spirit is willing. Requests have already been sent to *The Liturgical Press* for information on small manuals for learning ecclesiastical Latin. Recently such a manual in manuscript form, translated from the German which has seen its fourteenth thousand, was offered to the *Press*. Examination of it is now in progress.

The difficulty of the Latin decreases with effort and good will. Nor is it necessary to buoy ourselves up with the consolation that the Latin is the liturgical language. It is one of many, and only happens to be the one in which Rome now celebrates her rites. It is, however, *our* liturgical language, and therefore our means of uniting with our brethren and with the hierarchy in the official worship of God. And that should suffice!

ST. FRANCIS

The editors of *Orate Fratres*, which was born late in this year, take special pleasure in presenting an article on St. Francis before the close of the centenary of that universal saint. Nor is the mere fact of the centenary an only reason. Who should have failed to see that St. Francis was a most perfect human embodiment of the liturgy of praise? The spirit of it was his unto creative heights. Who else has interpreted the sublime soul of the glorious *Benedicite* as has the author of the *Canticle of the Sun*?

A recent biographer of St. Francis says that wherever the early friars came, the things of nature assumed the touch of the supernatural. "How truly Franciscan," we might exclaim today. But not so Francis. "No, not Franciscan," he would have cried out in horror, "but Christian, of Christ." And therein again we see his liturgical soul!

The Liturgical Press takes pleasure in expressing its indebtedness to the Sisters of the Most Precious Blood, O'Fallon, Mo., for a set of tail-piece designs for *Orate Fratres*.

The Apostolate

"That Christ be formed in all" — Pius X



N the last issue our discussion of participation in the Mass ended with an enumeration of the three general types of such participation. As there mentioned, we shall now say a few words on each of these types.

a) The silent praying and offering of the Mass in union with the priest.

The ideal of this type of participation is undoubtedly the literal observance of the advice to pray the Mass; that is, to pray the prayers of the daily missal with the priest. This is, however, a rather complicated procedure at first, and a person ordinarily needs some instruction and more practice before proficiency is attained in the use of a missal.

Hence some prayer book may first be used containing only the ordinary parts of the Mass without the special or proper parts that vary day for day. Such a small manual of the ordinary prayers of the Mass is *Offeramus*, published by *The Liturgical Press*. It has been arranged with the view of serving as an introductory manual to the use of the complete missal. Other such manuals must exist in English. "The Apostolate" will be glad to mention them for the information of its readers, whenever they are brought to the attention of the editor.

Although *Offeramus* is being used with good success in many places also by grade school children, it might be expedient to have a still simpler manual especially adapted to the more youthful minds of the first grades. Such a small manual would have to give the prayers of the Mass in a very simple form, in diction that is more on a level with the child of six or seven years. But these prayers should in all cases express the main ideas of the "Ordinary of the Mass", and in general should follow the main actions of the Mass. Else it would serve to detract from the essential nature of Mass rather than lead to fuller participation. In any proper manual of participation all the prayers must needs be immediately relevant to the Mass.

(After the above paragraph was written, the editor came across a reference to Father Graham's *Prayers at Mass for School Children* [Preuss,

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The Fortnightly Review, XXXIII, No. 21, p. 494]. According to the brief description this manual seems to fulfill the requirements set down above. No copy of it had arrived at the office of the Press when the present pages were sent to the printer.)

A still remoter approach to participation than the above might be that of saying appropriate prayers only at the principal parts of the Mass, and less relevant prayers in between. This is a practice that has perhaps never been quite out of vogue. It may be well to remark in regard to it, however, that not all prayers now used in such a way at the principal parts of the Mass are really appropriate, since they do not always harmonize with the action of the Mass. Such are, to give the most typical instance, prayers that make the action after the Consecration one of rendering the homage of adoration directly to Christ in the consecrated species.

From the standpoint of liturgical participation this remote type is hardly a satisfactory one, and should as soon as possible give way to a more complete method. Where persons are able to use a missal properly, *The Liturgical Press* heartily recommends the *Daily Missal* of the Lohmann Company.

b) Group answering of the prayers of the Mass is known by the name of *Missa recitata*, or dialog Mass. In this form of participation the prayers of the Mass are said aloud and alternately by a leader and the whole group, or by alternate groups of the community. In the ideal dialog Mass the people and the priest alternate, the entire people as a group answering the priest's prayers, or reciting some of them with him. For instituting any of these arrangements, the permission of the Ordinary of the diocese or the place is needed.

The dialog Mass has been very successfully practised in many places, also in English-speaking countries. It should prove successful especially in convents, seminaries, and colleges. How practical it is in larger parishes, is a question that only experiment can decide. It shall be a part of the work of "The Apostolate" to make known some of the experiences encountered in the introduction of this method of participation in different localities.

Perhaps the best way to introduce the dialog Mass is by means of a booklet specially designed to answer that purpose, such as the *Offeramus* mentioned above. As a more gradual approach to the complete dialog

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Mass, any of the forms of participation mentioned above under a) can be used.

c) The third method of participation, that of congregational singing of the "choir or server parts" of the Mass, arises directly out of the early method of celebrating and attending the Mass. The original liturgical form of sacrificial celebration was very close to our present high Mass. In it some parts now sung by the special choir were sung by the people at large, and *not* recited by the priest. The people thus had a part in the Mass that was all their own. Singing the assigned parts of the Mass is therefore even now a method of participation in which the people and the priest are co-operating in a special manner.

It seems probable that the older custom, according to which the priest did not in person recite the whole of the Mass prayers, will never return. But it is certain that the movement towards a participation of the people in the Mass by means of chanting the parts assigned for that purpose will grow steadily. It was particularly in the mind of Pius X. And the present reigning Pontiff has also expressed his heartiest approval of the efforts that are being made to further the ideas of Pius X in this regard. Of this method of participation, as of the others, more shall be said in "The Apostolate" in subsequent numbers, especially by way of presenting actual experiences.

It is one of the hopes of the editors of *Orate Fratres* that a real impetus can be given to the liturgical apostolate by taking note of the attempts that have been made towards greater active participation of the people in the Mass and in other forms of the Church's public worship. For that purpose, a cordial invitation is hereby again extended to all who have had some experience in this regard. Let the slogan be: Give your fellow Catholics the benefit of your experiences!

Many questions naturally arise in the matter of inaugurating any practical form of liturgical life. What were the difficulties encountered in trying to promote participation, personal or corporate, in the Mass? What means have been successfully used to overcome these difficulties? How was the problem approached or "tackled"? What was the result? Etc., etc. All who are interested in the ideals of Pius X and his successors will see at once that answers to such questions, given out of actual ex-

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perience, should prove a valuable guide and a true incentive to others, or should at the very least be interesting as general information.

With the next issue of *Orate Fratres*, a more practical beginning will be made in the direction just outlined. For the present it may be interesting to quote a sentence from a letter which came into the hands of the editor by accident. Since the letter is private and was never intended for publication no name can be mentioned. It gives the experience of a Bahama Island missionary with his Negro mission children:

"I have but a very humble little mission in the British West Indies, but my people are taking a most active part in the liturgy. My whole congregation says all and every prayer in Latin, aloud and complete, in the celebration of Mass, whatever is assigned for the server to respond.—And only plain chant is used according to the *Motu proprio*—and I have even the Offertory and Communio in every *Missa cantata*, but in recitative until the music can be gotten. At every Communion the whole congregation recites the Confiteor, etc. After Rosary every evening I read the points for meditation and the English Roman Martyrology."



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THE LITURGY OF THE SEASON



HIRD Sunday after Epiphany. Christ has taken possession of His empire, the Church. He has established a spiritual kingdom on earth and all the kings of earth will bend their knees in homage and adoration: "The Gentiles shall fear Thy Name, O Lord, and all the kings of the earth Thy glory" (Gradual). The King has founded Sion, His Church, where He reigns with glory: "For the Lord hath built up Sion: and He shall be seen in His glory" (Id.).

The King of this empire, the Son of God, appears in the Mass of today as one endowed with the power of healing. His empire is to become mighty and extend to all parts of the earth, not, indeed, by conquests of fire and sword, but by the loving conquests of kindness and meekness. Such a ruler the Church urges us to love and adore: "Adore God, all you His Angels: Sion heard and was glad: and the daughters of Juda rejoiced. The Lord hath reigned, let the earth rejoice: let many islands be glad" (Introit).

In this empire peace shall reign: "If it be possible, as much as is in you, have peace with all men" (Epistle). It is a peace based on charity: "But if thy enemy be hungry give him to eat; if he thirst, give him to drink: for doing this thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good" (Epistle). We are subjects of the King of Peace and Charity; in our hearts He has erected His throne. And, though He guides us by His light and holy inspirations, we need earnestly to pray: "Almighty and eternal God, graciously look upon our infirmity: and, for our protection stretch forth the right hand of Thy Majesty" (Collect).

How frequently has not God stretched forth His protecting hand lest we fall prey to the leprosy of sin? "Lord, if Thou wilt Thou canst

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make me clean" (Gospel), was the petition of the centurion. We are cleansed by the saving waters of Baptism, thus becoming members of the mystic body of Christ. In the person of the centurion, the Gospel recalls this our reception into the Church and our incorporation with Christ by our baptismal vows. The words of the centurion, "Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word and my servant shall be healed" (Gospel), must always be ours, and in his spirit we must often ask God to cleanse us, even as the Church indicates to us by her example. "We beseech Thee, O Lord, cleanse away our sins: and sanctify the bodies and minds of Thy servants" (Secret).

As the faith of the centurion was rewarded, so shall ours be. Grateful for the wonderful help which proceeds from the Lord, we exult today: "The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord" (Offertory).

Fourth Sunday after Epiphany. The Lord and Ruler of the spiritual empire today shows forth His power over the fury of the sea: "And behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep" (Gospel). The disciples, filled with fear, awaked Him: "Lord, save us, we perish . . . Then rising up, He commanded the winds and the sea, and there came a great calm" (Gospel).

The scene is a picture of the human soul. The tempest, the winds and the waves are the external enemies, persecutions and dangers which beset the faithful soul. Visitations and misfortunes may come upon us. Temptations will assail us; the roaring lion, our adversary, will seek to devour us; winds of false doctrine will frighten us. Then we must realize our feebleness, the futility of relying on our own strength, and cry to the Lord: "O God, Who knowest that, placed as we are amid such great dangers, we cannot by reason of our human frailty stand: grant us health of mind and of body, that, by Thy help, we may overcome the things which we suffer from our sins" (Collect). The more we realize our weakness, the greater will be our trust and our confidence in the grace of God. He may not remove all temptations from us; but with the aid of His grace we shall triumph over them. He will command the winds and poisonous vapors of our evil inclinations, and there will come "a great calm" in our heart. Our enemies will not prevail

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in their assaults; Christ, the King of the soul is at the helm to protect and defend us against the dangers of the world. Even though He appear to be asleep, our cry "Lord, save us, we perish", will reach Him. And what a consolation for the sorely pressed heart to hear from Him the consoling words: "Why are ye fearful, O ye of little faith?" (Gospel) Christ will ever be with us.

In the Secret the Church prays: "Grant we beseech Thee, Almighty God, that the oblation of this sacrifice may ever purify and protect our frailty from all evil." The object of the holy sacrifice of the Mass and holy Communion is to purify us, and to strengthen us against the dangers of the world. Especially must our hearts be clean from all sins against charity. St. Paul in the Epistle preaches this great commandment of the Kingdom of God: "Love, therefore, is the fulfilling of the law." He urges most earnestly: "Owe no man anything, but to love one another: for he that loveth his neighbor hath fulfilled the law." Charity, the shortest formula of the moral law, is the power which most mysteriously helps us to triumph over all our enemies.

Fifth Sunday after Epiphany. On the two preceding Sundays the divinity of the eternal Ruler was established by the miracles He wrought. Despite the raging of its enemies, the kingdom of God grew in power. Even the Gentiles were assimilated and became members of the Church. They are no longer the enemies of the Church; by the regenerating waters of Baptism they became adorers of the Word.

On the present Sunday the Savior gives of His divine wisdom. In the Gospel He points to the cockle as the enemies of His Church. They are the internal enemies who seek to do great harm to her. They will not prevail against her, but are only injuring themselves, for their end is eternal destruction: "Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle and bind it into bundles to burn, but the wheat gather ye into my barn" (Gospel).

The parable of the cockle serves to explain the mysterious activity of the reign of Christ in His Church, and in our souls. The actual presence of evil agencies at work in the Church and in the soul is a mystery. Evil is nothing but cockle, seed of the enemy, which the divine Ruler permits freely to sprout and even to mature: "Suffer both to grow

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until the harvest." Good and evil, both enjoy liberty. In the design of God evil also has a purpose, and He suffers it to grow. It is there for the purification of good, in that it should promote virtue by testing its stability.

We must sow the good seed of virtues in our heart. St. Paul in the Epistle winds a noble wreath of virtues: "Put ye on . . . the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another . . . But above all these things have charity, which is the bond of perfection." And immediately he adds: "And let the peace of Christ rejoice in your hearts, wherein also you are called in one body." The peace of Christ reigns in the hearts of all united by the virtue of charity and love of God.

Since we know that the evil one, the sower of cockle, is intent upon preventing the growth of the seed of divine charity in our hearts, and since we realize our weakness, we pray to God: "Keep, we beseech Thee, O Lord, Thy household in Thine unceasing goodness: that as it relies only on the hope of Thy heavenly grace, so it may ever be defended by Thy protection" (Collect). But special consolation we obtain from holy Mass and the holy Eucharist. Wherefore the Church prays in the Secret: "We offer unto Thee, O Lord, the sacrifice of propitiation, that Thou mayest, of Thy mercy, absolve us from our sins, and Thyself direct our inconstant hearts."

The Easter Cycle. With Septuagesima the Church commences the second great ecclesiastical cycle, that of Easter. It is a continuation of the work of the redemption. On Christmas the Light entered the world, "and the light shineth in darkness." But the Light was not received, "and the darkness did not comprehend it" (John 1, 5). The Gentiles raged, and the people devised vain things. The Light was resisted, even attacked. And yet the Savior established an empire of light and "as many as received Him, He gave them power to be made the sons of God" (John 1, 12)

In the few preceding weeks the Light manifested its divinity. The Gentiles were received, the power and brilliance of the Light penetrated the darkness, and the struggle between the two ensues. On Good Friday Christ, our Light, will temporarily submit to the powers of darkness

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only to reappear more gloriously on Easter morn, as the Easter sun that will never set.

The Easter cycle, like the Christmas cycle, is divided into three parts. Easter is the solemnity of solemnities. The weeks preceding it are a time of penance, a putting off of the old man, while the weeks following are a season of joy, a putting on of the new man Jesus.

In the mysticism of the Church, the weeks preceding Easter are compared to the Babylonian captivity of the Jews, exiled from Jerusalem for a period of seventy years. Babylon is a picture of the world, where the Christian must spend his allotted years of exile; Jerusalem is his heavenly home where all labors cease. The period of Septuagesima serves to recall this. For, here on earth, what are we but exiles estranged from God by sin? The Church invites us to leave the pleasures of the world: "Upon the rivers of Babylon, there we sat and wept: when we remembered Sion: On the willows in the midst thereof we hung up our instruments. For they that lead us into captivity required of us the words of songs" (Psalm 136, 1-3). But how shall we sing the song of the Lord in the world unless we leave the joys and pleasures of Babylon? This is what the Church in her wisdom and prudence will urge us to do during the preparatory period. She therefore introduces us gradually into the penitential season of Lent by her liturgy of Septuagesima, Sexagesima, and Quinquagesima.

Septuagesima Sunday. "The sorrows of death surrounded me, the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and He heard my voice from His holy temple." This Introit is an impressive introduction to the penitential season. The terrors to which man, as a result of the fall of Adam, is prey are depicted. But even in the midst of our terrors and tribulations there is a ray of hope: "I called upon the Lord, and He heard my voice from His holy temple," for even on the day when our first parents were ejected from the garden of Eden, the Redeemer was promised them. Lest the terrors overpower us, the Church, paraphrasing the petition of the Introit, prays in the Collect: "Graciously hear, O Lord, we beseech Thee, the prayers of Thy people: that we, who are justly afflicted for our sins, may be mercifully delivered for the glory of Thy name."

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In the Epistle St. Paul pictures the life of man as a contest in the arena. With solemn words he exhorts to zealous observance and practice of penance: "Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain . . . I therefore so run, not as at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection." At the same time he sounds a warning, that Baptism and the Eucharist alone are no pledge of eternal salvation. "But with most of them God was not well pleased", he says in the Epistle. A good Christian life is also necessary.

The Redeemer has provided for fallen man: "A helper in due time in tribulation: let them trust in Thee who know Thee: for Thou hast not forsaken them that seek Thee, O Lord" (Gradual). At all hours new laborers are called from the idleness of the world and hired for God (Gospel). In the vineyard of our life it is necessary to bring the body into subjection, chastise and mortify it, if we will receive our reward.

The noblest work we are to perform in the vineyard, however, is to praise God: "It is good to give praise to the Lord, and to sing to Thy name, O Most High" (Offertory). Here we see the reward for faithful labor, for only those will praise the Lord who courageously bear the burden of the day, that is, overcome their evil inclinations and subject the body. And for this we ardently pray: "Make Thy face to shine upon Thy servant, and save me in Thy mercy: let me not be confounded, O Lord, for I have called upon Thee" (Communion).

CUTHBERT GOEB, O. S. B.

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THE LENTEN STATIONS OF THE ROMAN MISSAL



HE meaning and the importance of the stational churches, mentioned at the beginning of eighty-five masses of the Roman Missal, usually receive little attention from the priest and the faithful using the missal. The modest titles, however, often contain the key to the ideas which inspired the authors of these masses, in the selection of the biblical readings and other parts, e. g., the Introit, etc. They show how intimately the services of the altar were connected not only with the cycle of the festal seasons, but also with the life and the usages prevalent in the Holy City of St. Peter in the early Middle Ages.

Stations were first introduced into the liturgical services of the Mother Church at Jerusalem; and in this connection the "station" means the place where a certain feast was celebrated. The memories of the various localities where the Savior had set foot, where He was born, died, and rose from the dead, were most dear to the faithful. Their religious evaluation naturally led to the celebration of liturgical functions at these holy places. The commemorations of the different events celebrated in our holy religion were kept at the corresponding localities or stations: at Bethlehem, on Mt. Olivet, on Mt. Calvary, etc. These stations were recorded in 380 by the Western pilgrim Etheria.

The church of Rome and other churches followed the example of Jerusalem and observed stations, principally at the tombs of the martyrs on the anniversaries of their deaths. Some of the Roman churches were imitations of the churches in the Holy Land. For instance, the church of the Holy Cross was the Roman imitation of the church of Golgatha; St. Anastasia, of the church of the Resurrection; St. Mary Major, of the church of the Nativity; St. Peter's, of the church on Mt. Sion. Thus the feasts of the history of our Redemption were observed in these churches of Rome, as if the faithful were in Jerusalem itself.

The term *statio* also had another meaning at Rome. Borrowed from the military language, it referred to days of fasting. It referred principally to the fasts of Wednesday and Friday, which were connected with a liturgical service. The fasts ended at three in the afternoon, wherefore these days were called *semi-jejunia*, i. e., half-fasts. In the course of

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time the liturgical function became the main object, and the term *statio* was applied to that function. The station fast disappeared in the 6th century, and from that time on the popular meaning of the term was simply, as at Jerusalem, "place of meeting".

It is not my intention to give a learned dissertation on the meaning of the term; such a dissertation may be found in the pages of the *Catholic Encyclopedia* from the pen of Leclerque. Nor will I follow up the development of the Lenten fast in preparation for Easter, nor of the Lenten services, the *scrutinia*, exorcisms, the ceremonies of Ash Wednesday and of the Triduum of Holy Week. Schuster (*The Sacramentary*) gives a full description of these. My interest is in other questions.

How was the station kept in the early Middle Ages? The clergy and the faithful assembled in some previously appointed church near the station; and following the station cross, chanting psalms or the *Kyrie Eleison* (litany), the procession went to the church of the station. There the sacrifice of the Mass was celebrated and a homily preached on the Gospel of the day. The *oratio super populum*, the "Prayer over the People", still preserved in the Lenten masses, denotes the dismissal of the people at the end of the celebration. These stational ceremonies were maintained at Rome up to the time of the exile to Avignon. Then they gradually disappeared. However, to induce the faithful to visit the station churches privately, indulgences were granted to those who would go there on the days when the procession had originally been held. To-day private visits take the place of the ancient attractive celebration.

The stations as we have them today possess an interesting history. Not all of them were instituted at the same time; nor were the different masses compiled by one and the same author. In primitive times, even in Lent, only Wednesday and Friday seem to have been station-days. When, exactly, the other days were given stations, it is difficult to determine. In the second half of the fifth century Popes Hilarus (d. 468) and Gelasius (d. 496) provided the station churches with the necessary sacred utensils. In the sixth century Popes Pelagius I (d. 561) and John III (d. 574) enlarged the services, adding some stations. Most of the stations and their mass formularies, however, we owe to the great pontiff, St. Gregory I. Later pontiffs added the Sundays of Septuagesima, Sexagesima, and Quinquagesima, in order to obtain the help of God against the barbarians who laid siege to the city of St. Peter. The Thursdays of

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Lent, at the time of St. Gregory I, were not liturgical days of penance, and for this reason had no stations and proper masses. It was under the pontificate of Gregory II (d. 731), that these Thursdays were taken into the Lenten cycle of stations. Gregory II implored the help of heaven against the warlike Lombards and against the religious persecution coming from the East. The formularies for these Thursday masses are put together somewhat carelessly, and show the taste for artificial and constrained accomodation of liturgical texts during the early Middle Ages.

It is our task to show in what relation the formularies of the Lenten masses, especially the pericopes (Lessons and Gospels) stand to the respective stational churches, to their location and history. In this and subsequent essays, I have made use principally of the following works: *Le Chiese di Roma*, M. Armellini, Roma 1891. *Das Missale im Lichte Römischer Stadtgeschichte*, von H. Grisar, S. J. Freiburg i. B. 1925. *The Sacramentary*, by Abbot Ildefonso Schuster, O. S. B. New York 1925.

THE STATIONS FROM ASH WEDNESDAY TO SATURDAY

Ash Wednesday: Station at St. Sabina's. Either St. Gregory I in the last years of his potificate, or one of his immediate successors, extended Lent beyond what is now the First Sunday of Lent. Ever after that the ashes were blessed on this day in the church of St. Anastasia, the Byzantine court church, at the foot of the Palatine. After the blessing the procession was formed. The clergy and people crossed the valley of Marrana Creek in front of the Circus Maximus and ascended the Aventine Hill to the ancient church of St. Sabina. The procession was accompanied by the Roman Pontiff, barefoot, carrying the blessed ashes on his head.—The formulary of the mass has no relation to the church of St. Sabina; it is determined by the character of the day—the beginning of the great Lenten fast. In the Offertory we are reminded of the warlike times of the 7th and 8th centuries. Perhaps the Quadragesimal fast was inaugurated at St. Sabina, for during the great pestilence of 590 St. Gregory the Great instituted his famous septiform litany of penance at this church. The dwelling adjoining the basilica of St. Sabina was often occupied by the Roman Pontiff. It was only in the thirteenth century that the importance of the papal residence on the Aventine Hill gradually waned.

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Thursday After Ash Wednesday: Station at St. George's in Velabro. On this day the procession started from the famous deaconry of St. Nicholas in Carcere, on the ancient *forum olitorium*. The stational church was originally dedicated to St. Sebastian, the Roman martyr. Under Byzantine influence, when the cult of the Greek "Standardbearer" had become popular also in Rome, Pope St. Zachary I (d. 752) added St. George as joint patron. *Velabrum* was the name of a marsh, caused in this part of Rome by the floods of the Tiber. St. George was venerated by the Greeks as a warrior. St. Sebastian was also believed to have been a soldier, a captain of the Pretorian guards. In accordance with the taste of the age of St. Gregory II for superficial accommodation, the character of these two saints as warriors was enough to introduce the Gospel of the Roman centurion who asked Christ to heal his servant.—In the Epistle the cure of another leader of warriors is related, that of King Ezechias. The wording of the account is most significant for the wretched condition of Rome at the time of St. Gregory II: "I will deliver thee and this city and I will protect it." Today's mass is one of the Thursday masses of Gregory II, compiled when Rome was pressed hard by the Lombards. The hope of the Holy City for deliverance, and its gratitude for protection obtained against the hosts of the enemy, are reflected also in the Introit, the Gradual, and the Offertory.

Friday After Ash Wednesday: Station at SS. John and Paul. For the procession of this day the people gathered in the deaconry of St. Lucia in Septizonio at the foot of the Palatine (demolished at the end of the sixteenth century). The stational Mass was sung on the Celian Hill, in the church of the Roman martyrs, Saints John and Paul.—If the Epistle and Gospel of this day lay such stress upon almsgiving, we must remember that the pericopes were read at a spot where everything reminded the faithful of great models of charity. The church bears the title of the noble Roman, St. Pammachius, who gave all his substance to the poor. At Porto he erected the earliest hospital for poor and pilgrims, the ruins of which have been discovered recently. He also changed his own house on the Celian Hill into a church, in which are buried the holy martyrs John and Paul. These martyrs themselves, according to their spurious Acts, were known for their charity to the poor. Before their death they gave to the poor all they had. Of all the Roman martyrs, who as a rule were buried in extra-mural cemeteries

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according to the law, SS. John and Paul alone lie in the very heart of the Eternal City. —In the fourth century the well-known *Xenodochium Valeriorum* was built near this station, which recalled the Christian charity of the noble family of the *Valerii*.—Thus everythhing invited the author of today's mass to recommend the value of charity to those who took part in the Lenten celebration of the station. True fasting, the Epistle declares, must be accompanied by virtue, especially by alms. And the Gospel says that we must be charitable to the poor, not for the sake of men, "but in secret, and thy Father who seeth in secret, will repay thee."

Saturday After Ash Wednesday: Station at St. Tryphon's. Today's procession assembled at the church of St. Lorenzo in Lucina in the Campo Marzo and went to the church of San Trifone quite a distance to the southwest. That this station was instituted long after St. Gregory I is shown by the fact that the statinal church of San Trifone in Posterrula was built by Crescentius, the formidable prefect of Rome, about 957. It was destroyed about 1485, when the new monastery of Sant' Agostino was built. Then the station was transferred to the neighboring church of San Salvatore in Primicerio, which, from that time on, was called San Trifone (a Piazza Fiametta). In 1566 St. Pius V. took the cardinalilital title from San Salvatore and the station of today, and gave it to the church of Sant' Agostino. The missal, however, still retains the ancient station of San Trifone, although in reality it belongs to St. Agostino.—It is difficult to explain the character of this station. The Gospel relates to us how Christ quieted the storm on the lake of Genesareth. Does this incident refer to some unrecorded miracle of the great Eastern thaumaturgus, St. Tryphon?—The Epistle speaks of the necessity of giving alms and of keeping holy the Sabbath day. St. Tryphon was one of the great almsgivers of the Oriental legends.—This Sabbath, like the one before Palm Sunday probably, was given over to the public distribution of alms by the Holy Father.

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THE SACRIFICE OF CHRIST

(The following pages are part of a proposed church-rack pamphlet entitled: "Why Do Catholics Attend Mass?" The pamphlet is to answer the question in three sections: I. Because the Mass is the Sacrifice of the New Law. II. Because the Mass is the Sacrifice of Christ. III. Because the Mass is also the Sacrifice of the People and for the People.—The matter here printed constitutes the second part of the proposed pamphlet.—Ed.)



THE Mass, as we have seen, is the sacrifice of the New Law. If it is a sacrifice at all, there must be objects offered up to God in it. We shall now continue the answering of our supreme question by examining the action of the Mass itself. In doing so, we shall try to see in what way the Mass is a sacrificial offering, and by what right it is called the sacrifice of Christ Himself.

The Action of Offering. In the Mass there is not merely a single act of offering. The sacrificial oblation develops in a progressive manner with increasing beauty and dignity. In it we can distinguish three separate stages of offering.

The first stage begins with the *Offertory*. Before this, there are various preparatory prayers, which include a general confession of human sinfulness, prayers of forgiveness, and readings from the prophets or the Letters of the Apostles, and the Gospels. These prayers prepare the mind for a better performance of the spiritual offering of the sacrifice of the Mass.

The real offering commences when the official priest takes the host, the white wafer of bread prepared beforehand, and offers it up to God in the following words: "Accept, O holy Father, almighty and eternal God, this bread for the all-perfect sacrifice, which I, Thy unworthy servant, offer unto Thee, my living and true God, to atone for my sins, offenses, and negligences; on behalf of all here present, etc." Then the priest pours wine and water into the chalice and likewise offers that: "We offer unto Thee, O Lord, the chalice of salvation, humbly begging of Thy mercy, that it may arise before the presence of Thy divine Majesty, with a sweet fragrance, for our salvation and that of all mankind. Amen." After two more short prayers, the following one, addressed to the Holy Trinity, is recited: "Accept, O Holy Trinity, this offering which we are making to Thee in remembrance of the passion, resurrection, and ascension of Jesus Christ, our Lord, etc."

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In the above prayers a complete action of sacrificial offering is contained. In imitation of Melchisedech of old, bread and wine have been offered to God by the priest in the name of all the people. But the sacrifice of the Mass is not thereby ended, for it is a most special type of sacrifice, as we shall see. This first stage of offering is only the beginning of the sacrificial action.

The gifts of bread and wine have by this first offering been set aside for a holy purpose. In the second stage of oblation they are again offered, but this time with a distinct mention of the higher, sublime character of the Mass. The second stage of offering begins with the prayer: "Wherefore, we humbly pray and beseech Thee, O most merciful Father, through Jesus Christ Thy Son, our Lord, to receive and bless these gifts, these offerings, these holy and unspotted sacrifices, etc." The second offering ends with the prayers: "Therefore, we beseech Thee, O Lord, receive with pleasure this oblation Which oblation, do Thou, O God, we beseech Thee, deign to make blessed, approved that it may become for our good the Body and Blood of Thy dearly beloved Son, Jesus Christ, our Lord."

The Third Stage of Sacrificial Offering. With the last words just quoted, which ended the second stage of the offering, the full purpose of the previous action is mentioned. They also show us in what the sublime character of the sacrifice of the Mass is to consist. Immediately after them, follow the Gospel words of the Last Supper, and the act of the consecration, in which the priest pronounces the words of Christ: "This is my Body, etc.", as mentioned in a foregoing page. The official priest in the sacrament of Orders received the priestly power of Christ, handed down in the Church in an unbroken line from the Apostles. When he says the momentous words: "For this is my Body For this is the Chalice of my Blood," he is not speaking in his own person, but in the name of Christ. He is then fulfilling the command Christ gave the Apostles and their successors when He said to them: "Do this for a commemoration of me."

Now the third stage of the sacrificial offering commences. The words of the consecration, just as at the Last Supper, changed the oblations of bread and wine into the living Christ. Christ is now as truly and really present on the altar under the appearance of bread and wine as He was present in the consecrated bread and wine that he gave to the

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Apostles at the Last Supper. The Mass prayers now continue the offering in these words: "Wherefore, O Lord, we Thy servants, as also Thy people, calling to mind not only the blessed passion of the same Christ, Thy Son, our Lord, but also His resurrection from the dead, and finally His glorious ascension, offer unto Thy supreme Majesty, of Thy gifts a sacrifice all-perfect the holy Bread of eternal life, and the Chalice of everlasting salvation." In the second stage the bread and wine were called holy gifts; but now they are properly called God's own gifts, "Thy gifts"; and again, "Bread of eternal life", just as Christ had said of Himself: "I am the bread of life."

The next prayer asks that the eternal Father look as favorably upon this sacrificial offering as He had looked upon the sacrifices of Abel, Abraham, and Melchisedech. We are now at the height of the sacrificial action of the Mass. Now Christ Himself is the sacrificial gift which is being offered up to the heavenly Father. No better sacrifice, no sublimer gift, can be thought of than Christ. He is the universal Mediator between God and man, the Savior and Redeemer of the human race, through whom all things are made, as the Gospel of St. John at the end of the Mass so well says. The sacrificial action of the Mass, in this third stage, is at once a grand act of homage to God, and the exercise of Christ's mediatorship. Both of these ideas are well expressed in the closing words of the action of offering: "Through Him, and with Him, and in Him, is unto Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory. For ever and ever. Amen."

The Mass and Calvary. The sublimity of the sacrifice of the New Law is seen in the fact that the offering made to the heavenly Father is that of Christ Himself. In every Mass Christ descends upon the altar to be the sacrificial victim, the most acceptable offering that could be made to the Father, and one infinitely more sublime than the sacrifices of the Old Testament. "For," says St. Paul, "if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: How much more shall the blood of Christ, who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?" (Hebr. 9, 13-14.)

By reason of the offering up of Christ Himself in the Mass, and through its connection with the Last Supper, in which Christ spoke of

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the shedding of His blood for all mankind, the Mass is most closely connected with the Sacrifice of Calvary. The Mass is in fact a continuous enactment of the sacrifice of Calvary. Every time that Mass is celebrated the same divine Victim as at Calvary is being offered up to the Father for the expiation of the sins of mankind, and for the glory and honor of God. There is only this difference, that Christ, having once died in a bloody manner, can not do so again. The Mass is therefore an unbloody renewal of the sacrifice of Calvary. Christ does not die again in the Mass; but His death is symbolized by the separate consecration of the bread and of the wine—which is a figure of the separation of His blood from His body.

Yet Christ continues to sacrifice Himself as truly and freely in the Mass, as He had once done on Calvary. Christ's whole life had been one of a continuous sacrificing of Himself for the glory of the Father in heaven, and for the sanctification of man. The bloody immolation on Calvary was but the grand climax of this great offering of Himself for all mankind. After this great sacrifice, Christ did not cease to love man and to serve the needs of man. Hence the sacrifice of Calvary is daily continued in the Mass. There Christ renews innumerable times the offering of Himself for the glory of God and for the spiritual benefit of men.

A Renewal of Calvary Necessary? Two questions have perhaps been asked repeatedly by the readers of the above paragraphs. If Christ offered Himself once at Calvary, was that not sufficient? Why should He be offered every day in so many Masses? And again, if Christ is so supremely acceptable to the heavenly Father, why must we pray so earnestly in the third stage of the sacrificial action of the Mass? Why must we ask the Father to accept the sacrificial offering? Christ *was* accepted by the Father on Calvary as a most acceptable gift. God could not refuse this gift, since it is not only human but also divine. Why should the Mass pray so anxiously for acceptance, as if a refusal were possible?

A hint of the answer to the first question, why the sacrifice of Calvary is daily renewed, was contained in the statement, that in the Mass Christ continues the work He performed on Calvary as mediator between God and Man. The death of Christ on Calvary, we know, was the acceptable sacrifice that made amends for man's original rebellion against his God. By the atonement of Christ on Calvary, man was redeemed from the effects of this rebellion. He again became pleasing to God, and accept-

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able to Him. Through the mediation of Christ, heaven was again open to man; it was again possible for man to be intimately united to his heavenly Father, like a child to its parents.

All this was again made possible for man through Calvary. However, no man is saved without his own free choice and decision. Man is endowed with free will; and as man freely chose to rebel, so must man freely choose to save himself, to be united to God.

Now the best way of becoming thus united to God, received by Him as a true child, is that chosen by Christ. On Calvary He offered all mankind to God together with His own divine person. By becoming man He took upon Himself the burdens and sins of all men, and thus through their union with His human and divine nature they became an offering accepted by God. But only a few persons witnessed the sacrifice of Christ on Calvary. All men born after that time came into the world too late to give their personal assent, as it were, to that sacrifice while it was being offered. Hence the Mass was instituted as a perpetual continuation of the sacrifice of Calvary. The Mass, by being repeated daily all over the world, gives to all people the opportunity of uniting themselves actively with Christ's own sacrifice.

Herein lies the explanation for the continued re-enactment of the sacrifice of Calvary. What was on Calvary made possible for all men, can now be realized for each one through personal choice by means of the Mass. In the sacrifice of the Mass all persons have the chance to offer up Christ to the heavenly Father as their own personal sacrifice. Christ descended to the altar for that purpose, in order to put Himself at our disposal, in order to give us a sacrificial gift that can not be refused by His eternal Father. And Christ, as the gift offered, most truly represents us, since He at one time took upon Himself a human nature in order to represent us more fully, and since He Himself was the first to offer all of us up to God in His person on Calvary. The sacrifice of the Mass thus puts the fruits of the redemption wrought on Calvary within the reach of every man. By taking active part in the Mass, the Christian gives his personal consent to the general sacrifice Christ made for all men on Calvary; and through Christ he offers himself up to God as an acceptable child. The fruits made possible for all by the sacrifice on Calvary, are in the Mass made real for all who offer up the sacrifice of the Mass properly.

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With this we also come to the answer of the second question above, why we should pray in the Mass for the acceptance of Christ, as if the eternal Father could refuse His only-begotten Son, or had not already accepted Him. In the offering of bread and wine, all the people associated with the action of the priest, offer themselves up to God. Whether God accepts a person always depends on the good will, the condition of the soul and mind, of that person. When at the consecration Christ descends into these gifts, the chances for the acceptance of the sacrifice have become supreme. But there is always a chance of our not being received with Christ because of our own sins and weaknesses. The more we are freed from them, the more closely can we be united with Christ, and therefore the more completely received by God. It is for this that we pray, when we beseech God so earnestly in the words of the Mass after the Consecration. Christ then has become our offering, and in Christ we are offering also ourselves. When we ask God to accept our gifts, we mean that He should accept us together with Christ, and it is for the acceptance of Christ as *our* offering, and for the fuller acceptance of *ourselves with Christ*, that we are praying.

This brings us to the third general answer that we gave at the beginning of the question: Why do Catholics attend Mass? "The son of man is not come to be ministered unto, but to minister," Christ had said of Himself long ago (Matt. 20, 28). We have seen how Christ continues his ministry in the sacrifice of the Mass throughout all time. He there renews the sacrifice of Calvary in an unbloody manner for our sake. But we have also seen that there would be little meaning in the renewal of the sacrifice of Calvary, if it did not give the people of all times an opportunity of actively entering into the sacrifice of Christ. That the Mass is indeed a sacrifice for the people, as well as a sacrifice of the people themselves, has thus been hinted at in the preceding paragraphs. The next pages will try to explain more fully how these characteristics are developed in the action of the Mass, how the very text of the Mass indicates that the sacrifice is intimately associated with the people, and calls for active participation.

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1. *Septuagesima.* The Mass for Septuagesima contains a closely connected group of ideas on the Christian life, though they are not expressed in systematic form. Their selection for this Mass was in part determined by the immediate preparation of the catechumens for baptism, which began at this season. The catechumens were permitted to assist at Mass until the Offertory, and the first part of the Mass was therefore called "The Mass of the Catechumens."

It was admirably adapted to make them realize the condition of unregenerate man, and to acquaint them with the means of regeneration, and the nature and hopes of the Christian life. The Introit of the Mass brings before the mind death and hell, the punishment of sin. The Collect gives the Christian explanation of the suffering which sears every soul, and of the direction of one's life toward God, which changes suffering from an affliction without hope to a source of imperishable merit. The Epistle contains one of St. Paul's famous pen pictures, stressing the earnest and unceasing effort which devolves upon the Christian in pursuit of the final goal of human existence. The Gospel teaches the true value of a workaday life made up of little things.

2. *Consequences of sin.* The hardship and suffering incident to human life are consequences of sin. This is the meaning of the words of the Collect, in which we confess that "we are justly afflicted for our sins." The Introit points out death and hell as the punishment of sin: "The sorrows of death surrounded me, and the sorrows of hell encompassed me." The readings of the Office during the week of Septuagesima explain the present conditions of human life as due to sin, when they bring before us the fall of our first parents, their expulsion from paradise, and the fate of unregenerate man, beginning his life of exile upon the earth which is cursed in his work, the fruits of which he eats with labor and toil all the days of his life, and which brings forth thorns and thistles.

If we consider the words of the Introit in their setting in the Psalm, they are applicable in a spiritual and transferred sense to the warfare of Christian life against the enemies of our souls. In this Psalm David gives thanks to God for his deliverance from the violence of the elements and from his enemies in war. In the verses which form the Introit

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David describes how Death, which he personifies for the purpose of description, had bound him with fetters and was dragging him down to the abyss, and how Hell itself had bound him and was drawing him into the infernal regions. In a spiritual and transferred sense the evil spirit attempts the destruction of mankind by shackling men in the bonds of sin and then dragging them down into hell. From His holy temple the Church, as the ordinary means of salvation, God delivers all mankind from the snares of Satan by the remedies of grace, which He has given into her custody. Thus the catechumens were told and Christians are reminded that "The life of man upon earth is a warfare," and that today, as in the time of David, God is our refuge and our deliverer.

3. *Repentance.* There is only one source of refuge for all who are laden with the guilt of sin and harassed by the powers of evil. God is a helper to all "in due time," that is, in time of "tribulation," when they are beset by the onslaughts of the spiritual enemies of mankind. "The poor man," who is the victim of the wiles of the evil spirit, "will not be forever forgotten" by the Dispenser of grace (*Gradual*).

Repentance is the condition of deliverance from sin and from the enemy, for "Thou hast not forsaken those who seek Thee, Lord." The Mass for Septuagesima teaches the repentance of the sinner and the love of God by those who are in the state of grace, but who continue to suffer the consequences of sin, when it puts into their hearts and upon their lips the words, "*I will love Thee, Lord, my strength,*" "*Lord, hear my voice;*" and "*Let me not be confounded, Lord, for I have called upon Thee.*".. The Collect contains the most excellent of all motives of repentance: "*That we, who are justly afflicted for our sins, may be mercifully delivered for the glory of Thy name.*" The glory of God's name is the praise of God in every word and work of the creature. We praise God in this way when we put ourselves entirely into His service in every act which goes to make up the day's work. It is the basic religious duty of man to put himself actually and entirely into the service of God throughout the day, to work not only for earthly masters, but for the great Master of the Universe, to whom all implements and materials of work belong.

The highest aim of our daily work is in this way to serve God in success and in failure, in appreciation and in reproof, in tasks which inspire interest and enthusiasm as well as in labors which damp our

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spirits by their commonplace and deadly routine. His heart filled with these sentiments, the sinner cries to God in the Tract: Out of the depths of sinful misery I have cried to Thee, Lord. For with Thee is merciful forgiveness. And by reason of Thy law, revealing Thy willingness to forgive, I have waited for Thee to receive forgiveness of my sins.

4. *After forgiveness.* When we have received forgiveness from God, our battle is but half won; for the powers of evil beset us until a merciful death removes us from earth. Well did Job say, "The life of man upon earth is a warfare." The world, the flesh, and the devil continue to wage relentless warfare even against those who have been born anew by the waters of baptism. The world, that is those who do not live for God, is by word and example a constant incitement to sin. The flesh, man's own vitiated nature, inclines him to evil. The devil is the arch-enemy of mankind, a powerful intellect far above any human genius, a cunning spirit made crafty and revengeful by the fearful doom which overtook him, a being who cannot be laughed out of existence by his incredulous dupes. Against these three enemies the Christian must battle, like a brave soldier fighting to his last breath.

But it is not enough to do battle: one must strive to excel. This is the burden of the Epistle, in which St. Paul compares the Christian life to a foot race in the ancient Greek stadium. His first admonition is: "So run, that you may receive the prize. Every one who enters the contest in the stadium refrains himself in all things." As the Greek athlete imposed a severe training upon himself in order to increase his prospects of winning the race, so the Christian must refrain from sin and worldly ambition, which weigh him down, make him unfit, and thus slow his steps in virtue. St. Paul writes in a similar vein in Hebrews 12, 1, where he says: "Let us lay aside everything which weighs us down, especially sin, which skillfully surrounds us (to prevent our running). Let us run with endurance the race which is set for us."

If the athlete abstains from everything, however innocent and lawful in itself, that impairs his strength and fleetness, in the hope of winning as a prize a crown that perishes, the Christian must discipline himself more vigorously and severely, because the imperishable crown of the beatific vision of God is valuable beyond compare with earthly reward. This is the meaning of St. Paul's words: "Every one who enters the contest in the stadium refrains himself in all things; they indeed that

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they may receive a corruptible crown, but we (that we may receive) an incorruptible one."

Finally, St. Paul does not hesitate to admonish us regarding the necessity of subjecting ourselves to strict Christian discipline if we would avoid exposing ourselves to the imminent danger of losing the heavenly prize, and thus failing in the one thing which has abiding value for us: "I chastise my body and bring it into subjection, lest perhaps when I have preached to others, I myself should become reprobate." If the Apostle himself, the elect instrument of God, contemplates this possibility, how much more must we take it into earnest consideration.

After this reference to himself he adduces a second example, the fate of the Israelites, whom God had miraculously freed from the bondage of Egypt. Because they failed to co-operate with the grace of God, "God was not well pleased with most of them, for they were laid low in death in the desert." In what did this lack of co-operation exist? St. Paul says that God destroyed them because they sinned by idolatry, immorality, tempting God by complaining of the journey and the labor He had imposed upon them, and murmuring against the divinely constituted authority of Moses. He concludes with the significant sentence: "These things were done in a figure of us, that we should not covet evil things as they coveted them." Our fate will be like that of Israel unless we avoid these and similar sins, which bring down the wrath of God upon the offenders.

It is a hard battle and a difficult race that the Christian faith imposes upon us. If God had left us to the devices of our own feeble strength, the outlook for us would be filled with fear and perhaps even with despair. But the hand of God is not shortened. The Secret of the Mass tells us that God will "cleanse us by *these heavenly mysteries*," namely by the holy Sacrifice. And the Postcommunion tells us that holy Communion is the source which gives us the strength to fight the battle successfully, and to win the race by which we obtain the heavenly prize: "May Thy faithful people, Lord, be strengthened by *Thy gifts*; that by partaking of them they may continue to seek after them, and seeking them they may constantly partake of them."

If any further encouragement is needed, and if there remains any anxious care still to be removed, the Gospel will hearten the most timorous Christian. It tells the parable of the laborers in the vineyard, some of

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whom worked all day and bore its heat and burdens, while others worked only an hour. Yet all received the same wages. It is evident that the wages paid by the master of the vineyard were not determined by the number of hours which the laborers had worked, nor by the difficulty of the tasks which had been assigned to them. The goodness of the master and the willingness of the laborer were the standard according to which the wages were paid.

The average human life is cast in small places. It is made up of a round of lowly duties to be performed, and of acts which are outwardly unimportant. When the flush of youth has gone and the novelty of one's station in life has worn away, our daily round of duties threatens to become a deadly routine. Enthusiasm wanes; a drab complexion of spirit, which lowers man to the level of the commonplace, threatens to succeed the bloom of youth. It is precisely in these conditions that the Christian philosophy of life, as taught by God Himself in the parable of the laborers in the vineyard, confers the high value of heroic virtue upon the narrowest and most circumscribed life. No matter how small our duties, the value of our acts is measured by the grace of God and our own co-operation with it. The humblest laborer is performing the task assigned to him by the great Master of the Universe, and the recompense he will receive is measured by the personal service he thus renders to his God. Thus the goal is worthy of the warfare it entails, and the race is worthy of the prize which it puts within the grasp of all. In this way the liturgy of the Mass for Septuagesima Sunday puts before us both the high ideal of Christian life and the practical means by which it can be realized.

LEO F. MILLER

The Josephinum

SKETCHES FROM LIFE



YOUNG girl of fifteen had been received into the Church, and found herself a rather isolated Catholic. The priest who received her gave her a copy of the "Prayers of Saint Gertrude," and she found much pleasure in the grand yet simple devotions of the great Benedictine, but not complete satisfaction. Nor did this satisfaction come with the various books presented to her by Catholics who took an interest in the lonely little convert. It was not long, however, before the priest who had received her into the Church discovered that she was still "hungry", and she received a *Horae Diurnae* and a small Latin missal, together with the suggestion that she should use the Church's Prime as morning, and her Compline as night prayers, and that she should follow the priest at Mass.

Her happiness was complete. Every want of her soul satisfied; each day she went into a new and wonderful fairy land, and far from getting tired, her love for the prayers of the Church increased. She is now a Sister with the privilege of saying daily the divine Office.

The value of the little story lies in the fact that she was a very ordinary young girl, and that there must be a large number of other very ordinary girls whose souls would feed with joy on the same spiritual food.

A Sister was asked by the parish priest to take charge of his Girls' Sodality for him. At the same time he gave some information which was not particularly encouraging. The girls, he said, were not overgiven to piety, and there had been no vocation from the parish for twenty-seven years.

Sister felt that nothing less than the Church, her prayers, her history, her marvellous organisation, was going to change that state of things. She formed a class for "grown-ups"—the girls were just at the age when they felt too old for catechism and Sunday school. The class began with stories—the story of the name Saint of each girl who asked for it. Then there were talks on the Religious Orders, beginning with A and going on to V. Incidentally, I may say that from that Sodality there are now girls wearing the habit of the Benedictines, Carmelites, Cenacle, Corpus Christi Sisters, Dominicans, Sisters of Mercy, Little Sisters of the Poor, Sisters of Nazareth, and Ursulines. The girls were beginning to be en-

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thusiastic about the Church. They began to be interested in the suggestion that they should learn more about the Mass. After a few lessons all had a missal. They learned how to follow Mass, how to answer Mass; the name and significance of the sacred vessels and vestments; how to prepare a room for the Last Sacraments, and other similar things.

These girls were all of the working class; only one or two had anything more than a grade school education, but there was practically no effort required to make them keen on the missal. It is to be supposed that large numbers of other girls as slenderly equipped from the educational standpoint, could equally well enjoy the grandeur of the Liturgy.

A class of little children from ten to twelve years of age were introduced to the missal. Very little of it was taken at a time, and that carefully explained, as described in the *Corpus Christi "God's Wonder Book"*. The children were encouraged to discuss what they had been taught. Before the school term was ended the children were declaring the missal much the most interesting prayer book for Mass.

They came from homes with but poor mental background, and of none too fervent Catholicity. They were very ordinary material. It does not seem rash to say that there must be thousands of other children who would share their opinion of a missal.

A little Irish girl without the knowledge of a word of Latin was received into a community where the divine Office was said. She had all the difficulty, familiar to postulants, of having but ten fingers with which to find the places in the breviary; the difficulties of ceremonies, sheer difficulties of pronunciation, and still more difficulty with such study as was required of her, for she was not gifted. But the mere suggestion after some weeks that she should give up the divine Office filled her with grief. It was the prayer of the Church, the complement of holy Mass; the Psalms the very ones said by Jesus Christ Himself; already she was recognizing words and phrases of wondrous beauty. The superior of this community will assure all that this is invariably the case—that the Office wins all, no matter how small their supply of Latin to begin with. The prayer of the Church has a power of its own. Are there not many other groups of religious women who would be conquered by its spell?

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The superior of this same community tells of another incident which would perhaps allay some vain fears. She was in Europe on business, and among other things had been asked by a Bishop to speak on vocations. On her first visit to the provincial of a certain Order, she was told: "Speak about the divine Office everywhere you go among the Sisters." As a matter of fact she found herself questioned on this matter almost everywhere she went, and then discovered that the possibilities of the divine Office were being discussed with much interest in several communities there. In one convent the particular interest was very keen, and the adverse decision evidently very reluctant—"You see we could not find time with our work" (Teaching). A few days' stay in the house revealed the fact that the large number of prayers, litanies etc. said in common in this house as morning and evening prayers, before and after meditation, after Mass, etc., took up much more time than the divine Office.

Sometimes, would it not be possible to leave these prayers to the devotion of the individual, and for the community to use the prayer of the Church?

In a letter which the writer once received from His Eminence Cardinal Gasquet, he spoke of his interest in the fact that the divine Office is said in the community to which she belongs. "Only those who have the experience," he wrote, "know of the refreshment to the soul and the strength derived from the recitation of the Office." With the spread of education may we not hope for a very widely increased interest in the Office, and this source of refreshment and strength placed at the disposal of vast numbers of souls both in the world and in the cloister?

MOTHER MARY ELLERKER, O. S. D.

Duluth, Minn.

The Editor's Corner

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"How did you come to choose that title?" The question has been asked repeatedly of the organizers of *Orate Fratres*. Taken literally, it has no satisfactory answer. The title simply suggested itself without forewarning the moment the idea of a liturgical review was accepted. But reflection confirmed the appropriateness of the title, for the words of the "Orate Fratres" prayer of the Mass, exhortation and response together, are a remarkable summary of the liturgy and of the ideas behind the liturgical apostolate.

"*Orate Fratres—Pray, brethren . . .*" It is the priest exhorting those present at the Mass to enter into the spirit of the great sacrificial prayer about to be offered. In the offering of this great prayer we should all be brethren, united in mind and heart. And the exhortation comes to us after the first offering of the gifts, when the more solemn action of the Mass is about to commence.

" . . . that your sacrifice and mine . . ." The sacrifice of Calvary was the sacrifice of Christ and through Him of all mankind. The Mass is the sacrifice of Calvary represented in an unbloody manner. Vested with divine powers by reason of his holy ordination, the priest enacts the sacrifice of the Mass in Christ's stead. But like Christ he is acting for all mankind, and in particular for those present, whose sacrifice the Mass is in a special manner. Hence, too, the appropriateness and the great significance of the exhortation to the people: "Pray, brethren, that your sacrifice and mine . . ."

" . . . may be acceptable to God the Father almighty." It was the mission of Christ here on earth to render an acceptable sacrifice to His eternal Father in heaven for us. The Mass continues the active exercise of this mission throughout all time. In it all of us who are joined with the officiating priest are enabled to render an acceptable sacrifice to God. That we may do our part with proper mind is the effect of prayer. Hence the exhortation to pray.

"*May the Lord receive the sacrifice at thy hands . . .*" This is our official answer to the priest's exhortation. It is our acknowledgment of

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the official position of the priest, of the fact that he offers the sacrifice for us, that he partakes of the mediatorship of Christ, and that we associate and identify ourselves with his action.

"... to the praise and glory of His name . . ." Such was the purpose of the creation of man. It was the purpose of the redemption of Christ, and it is the continuous purpose of the Church in all her liturgical worship, our aim and purpose, the purpose of all life.

"... to our own benefit . . ." The redemption of Christ, the Church, her sacrifice, is there for our good. This purpose, in the dispensation of God, is inseparable from the one above. Our first goal in life is to honor God; and in honoring Him we attain our salvation, by becoming ever more like God, by imitating Christ. Therein lies our hope of hopes.

"... and to that of all His holy Church." United in Christ, we are one with His Church, with all His brethren. All men are redeemed by Christ, all are His brethren by adoption, and all are called to be members of His Church. The divine sympathy of Christ could not but extend to all men. The liturgy of the Church, breathing the divine breath of Christ, can not be less broad in its sympathy than He was and is; and we too, especially in the act of intimate association with Christ and His sacrifice, must expand our minds and hearts to embrace all that is of Christ.

Orate Fratres! In the official voice of the liturgical priest none other than the divine Liturgist Himself addresses us. How often have we not heard the invitation? And yet, how often have we not, perhaps unwittingly, failed of perfect acquiescence? How often have we not gone on unheedingly with our own ways and thoughts while the great drama of Christ unfolded itself for us upon the altar!

Pray, brethren! It is the voice of Christ that speaks to us day for day, year for year. It is the same voice that once exhorted the three Apostles in the garden of Gethsemane to watch and pray. The same sweet voice! Alas, how often must not the same voice in sweetest patience also reproach us: "What? Could you not watch one hour with me?"

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THE COVER DESIGN

As soon as the cover design of *Orate Fratres* had arrived at the office of THE LITURGICAL PRESS—just in the nick of time, by reason of unforeseen sickness—arrangements were made for an article of explanation from the pen of one of the artists. Owing to distance and communication facilities, there has been some delay in the arrival of the article; but we can now safely promise it for one of the next issues.

In submitting the design, the artist had referred to it as “showing the Paschal Lamb on the mountains above that city which is the world,” in which the *instaurare omnia in Christo*, the renewal of all things in Christ is to be realized.

“Send forth, O Lord, the lamb,” said the prophet Isaias long ago, “the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion.”

One correspondent speaks of a happy coincidence. He received his first copy of *Orate Fratres* on November 23, the feast of St. Clement, and found in the design “a striking object lesson to the antiphon: *Vidi Agnum stantem supra montem*”—I beheld a lamb standing upon the mountain.

References have also been made to its “martyr-breathing atmosphere,” its combined catacomb-medieval-modern stamp—but we must cease, lest perhaps we anticipate the artist’s own description.

ADVERTISEMENT

THE LITURGICAL PRESS is looking for a layman who can take up the position of managing editor in the office of *Orate Fratres*. The work to be done would consist chiefly of office routine, business correspondence, proof reading, filing and indexing, typing of various kinds, etc. While a monastic temperament is not required for such work, the location of the home of the PRESS calls for a moderate spirit of detachment—sufficient, at least, for resisting the enchantment which, if the proverb holds, distance will lend to the world.

The Reverend Richard E. Power of Springfield, Massachusetts, has joined the staff of *Orate Fratres*.

The Apostolate

"That Christ be formed in all" — Pius X

A number of accounts have been sent to "The Apostolate" of endeavors to promote popular PARTICIPATION IN THE MASS. Some of them are truly pioneer achievements, vanguards as it were of the liturgical march of a later day. It may not be without interest to begin our accounts in this department with such early experiences.

The Rev. H. F. Flock, pastor of St. Patrick's Church, Sparta, Wisconsin, writes as follows:

"What started me many years ago was the total ignoring of the principal parts of the Mass, except the elevation, the children saying the Rosary or singing hymns during the Mass. I began by teaching the children to say the Confiteor with the server, the two Offertory prayers, and a spiritual Communion at the proper times. The idea was to teach them to discern at least the principal parts and to unite in the sacrifice with the priest.

"About fifteen years ago I began with the children to say the whole Ordinary of the Mass in English. I bought a supply of cheap prayer books, and marked as many of the prayers as could conveniently be said aloud while keeping with the priest at the altar—omitting the words of Consecration from the *Hanc igitur*, etc. A few boys with good voices were trained to watch the priest at the altar and announce the various parts and prayers and start them. These boys would also read the Epistle and Gospel of the day from the English missal.

"A few years ago, when the children were quite well practiced, I had them say the Mass in this manner for the congregation at early Mass on a Sunday. The people were very attentive and by this visual and practical illustration learned more about the Mass and how to 'pray the Mass' than by many theoretical instructions.

"We had these congregational Mass prayers with the children at least once a week until about three years ago, when I found an item in the *American Ecclesiastical Review* stating that Rome, in answer to an inquiry, had forbidden the loud congregational praying of the prayers that the priest said in secret. We then gave up the practice and have not

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taken it up since. I understand now that these congregational prayers in the vernacular are allowed, all except the Canon. I have been waiting for your little book *Offeramus*, and intend to try to introduce the *Missa recitata . . .*"

Of quite another nature is the following experience of Father La Farge, S. J., now connected with the *America*:

"All I did was simply to take the plain *Missa de Angelis*, and teach them [negro children] to sing it *in the pews*. I taught not as I should have, à la Mrs. Ward (which I believe is *the way* to teach liturgical music), but simply *per modum clamoris*, so to speak. The fervor of the heart supplied for the lack of modulations. But they got it, and the people themselves got started that way. In our little church we had: First Sunday, Congregational Hymns (from the card) or Litanies, which the colored like. Second Sunday, the choir. Third Sunday, children's hymns. Fourth Sunday, the high Mass as mentioned. I see no reason why any and all of our congregations can not sing two or three simple masses, and the requiem mass. With the white children it has been done for several years past"

"I do not think there is so much of a difference in the musical abilities of the colored and white Catholic congregations. In fact with the colored one has to contend against a certain stridency of tone, which can become overpowering. But there are many individual sweet voices, and the colored are docile and are willing to co-operate and work at things. They take pride in the liturgy, as they take pride in the sanctuary and in everything that pertains to the church. Hence they will not stand back and criticize. I believe it is this willing, loyal disposition which does the work in their case, rather than musical instinct

"I believe, in general, with our Catholic people we need not so much musical ability, as the right point of view."

Just after arranging the above matter for "The Apostolate", a letter arrived from a priest in Indiana. "I give religious instruction every day before school to a number of children that attend the public school," he writes. "I have devoted about ten or fifteen minutes of that time to the liturgy of the Mass beginning with the vestments of the Mass, showing each one, calling attention to its form, color, material, name, etc., asking questions about these and finally having children make a drawing of each. I take only one vestment a day. I did likewise with the chalice

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and its appurtenances, the altar, and now we are learning the names of the principal prayers of the Mass, using a chart lately published at DeMoines, Iowa. I find this very helpful. I have also outlined the church year on a blackboard. I am now going to use your *Offeramus*, and finally go on to the complete missal.

"Will *Oratre Fratres* soon give directions how to proceed in instructions of this kind both to children and to the Sunday congregations, where there exists very little knowledge of the liturgy of the Mass and one has to begin *ab initio*?"

The question is very pertinent. The editor of "The Apostolate" has received various letters that will help to answer it. They will appear in this department in future issues. Meanwhile the editor invites further experiences from those who have tried; the possibilities of doing good work for the Lord are patent.

LITURGICAL BRIEFS

A public novena was held in St. Mary's Church, St. Louis, for the speedy reunion of the churches. The Rev. Edward H. Amsinger, St. Louis, pastor of the church, was the promotor of the novena, which was participated in by a large number of clergy of various rites, and by the laity. At the conclusion of this "Church Unity novena", a solemn Mass was offered in the Liturgy of St. John Chrysostom. The Rev. Basil Meren-kow, pastor of St. Mary's Ruthenian-Greek Church of St. Louis, offered the solemn sacrifice, assisted by the Rev. Edward H. Amsinger, and the Rev. Edward H. Prendergast. The sermon was preached by the Rev. Gerald Ellard, S. J. The Mass brought together a notable gathering of the clergy, several Franciscan and Jesuit fathers among them.

St. John's Abbey, the home of THE LITURGICAL PRESS, is celebrating a solemn high Mass, attended by the entire monastic community, on the first Sunday of every month for the cause of the liturgical apostolate and for all persons who in any way help to further it.

For some years the Ward system has been the officially adopted method of teaching chant in the parochial schools of the Archdiocese of St. Paul. For three summers, 1921-1924, a graduate of the Pius X Insti-

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tute of Liturgical Music, New York City, gave summer courses and demonstration lessons for the parochial school teachers and choir directors of the Archdiocese. In many parishes the school work has met with great success, and over 22,000 St. Gregory Hymnals are now in use.

To encourage this work, His Grace Archbishop Dowling instituted his "day with the children." Every year a pontifical high Mass is celebrated in Minneapolis and St. Paul, in which the children of the city parish schools sing a Gregorian Mass together. Many priests attend the imposing ceremony. The last celebration of the kind was held at Minneapolis, June 2, 1926.

The Rev. Martin B. Hellriegel of O'Fallon, Mo., is delivering a series of special lectures on the liturgy and the liturgical apostolate, at St. Louis University. They are a continuation of the lectures begun in the past scholastic year.

Last April the Rt. Rev. Abbot of Maria-Laach, in Germany, received from Cardinal Gasparri a highly congratulatory letter expressing the satisfaction of His Holiness Pius XI with the work of the liturgical apostolate performed by the abbey of Maria-Laach. On the occasion of the recent celebration of the Rt. Rev. Abbot's ordination jubilee, His Holiness raised the abbey church to the dignity of a basilica. "Here," the brief explained, "the praise of God and the Mysteries of the sacred liturgy are enacted with the greatest solemnity; and with full justice does the abbey and its church stand as a monumental realization of the religious life and of the divine worship for the surrounding lands."

At the Catholic gathering (Katholikentag) held at Breslau in August, the Papal Nuncio celebrated Mass for 80,000 participants, facing the people (*the Missa versus populum*).

A course of lectures on the liturgy of the Church was given at the Pius X Institute of Liturgical Music in the summer of 1926. This course formed an added feature to the growing work of that institute. The lectures emphasized the spiritual aspects of the liturgy, in order to furnish the true basis for the work on the chant, which the Institute has been doing so splendidly for a number of years.

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A Review Devoted to the Liturgical Apostolate

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THE LITURGY OF THE SEASON



exagesima. The spirit of penance aroused by Septuagesima Sunday is more strongly urged in the Mass of today. New means are placed before us in order to encourage us to patience and fidelity in the difficulties with which we have to contend. The Introit is the cry of the soul weighed down by sin, the cry of the soul persecuted by the suggestions of the evil one: "Arise, why sleepest Thou, O Lord? arise, and cast us not off to the end. Why turnest Thou Thy face away, and forgettest our trouble?"

The Church, in order to encourage us and to assure us that it is possible to triumph over all difficulties, points to the example of St. Paul and implores his protection: "O God, who seest that we put not our trust in aught that we ourselves can do: mercifully grant that by the protection of the Doctor of the Gentiles we may be defended against all adversities" (Collect). All the labors of St. Paul were for the spread of the kingdom of Christ on earth; all his sufferings were dedicated to Christ, and his humility was rewarded by union with God.

St. Paul is, therefore, not only our protector but he is also our teacher in suffering and in union with God. He is an example of disinterested labor for the Lord. The beautiful Epistle is a picture of his life. He depicts the perils to which he was exposed, the sufferings he underwent: "In labors and painfulness, in much watching, in hunger and thirst, in fastings often, in cold and nakedness." He is not ashamed to acknowledge the "sting of the flesh" and bodily infirmities. He glories in them: "Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me". The power of the grace of God manifests itself in the weaknesses of man, who is the instrument of God.

The words spoken to St. Paul, "My grace is sufficient for Thee", are also spoken to us. Our struggles and battles are like his. Like St. Paul

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we must carry them on, for by them the seed of virtue, sown in our souls in Baptism, will thrive and bring forth fruit. The coming Lent is the springtime of the soul: "The sower went out to sow his seed The seed is the word of God" (Gospel). But the soil of our hearts must be prepared. The obstacles hindering the growth of the seed must be removed. The paths of indifference must be made loose soil so that the seed will not be exposed, devoured, or crushed under foot. The brambles of passion and love of the world must be rooted out lest they choke the growing good seed. In order that the seed may sprout and yield fruit, God's blessing is necessary on account of our inconstancy. For this blessing we pray specially in the Offertory: "Perfect Thou my goings in Thy paths, that my footsteps be not moved: incline Thy ear, and hear my words: show forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord."

Quinquagesima. Holy Mother Church is especially solicitous that our preparation for Lent be one that will yield fruit. She has called us all to labor in the vineyard of our souls and exhorted us to sow good seeds of virtue. Today we are urged to make this a labor of love, for we are subjects of the divine Fountain of Love. The Church inspires us with confidence in the Introit: "Be Thou unto me a God, a protector, and a place of refuge, to save me: for Thou art my strength and my refuge: and for Thy Name's sake Thou wilt lead me, and nourish me." In the forty days' tarrying in the desert of Lent, ere we enter the promised land of charity, the Lord will be our guide and He will nourish us.

In the Epistle St. Paul chants the canticle of charity. This divine virtue comprises love of God and love of neighbor. "If I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal." The charity infused into our souls in Baptism is the badge of our membership in the kingdom of Christ. St. Paul enumerates the effects of this charity: The virtues, the queen of which is charity: "Charity is patient, is kind: charity envieth not, deal-eth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked in anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things." This wreath of the roses of charity we shall all be able to wind for ourselves during the holy season

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of Lent, if we bestow a loving care upon the seeds of virtues scattered on the good ground of our heart.

"But when that which is perfect is come, that which is in part shall be done away." All the merits we gain for our works, and the light which will flood our souls, will spring from our charity. The perfect love of God will set our hearts aflame, for then "that which is perfect is come". We experience a foretaste of the beatific vision here on earth, even though "we see now through a glass in a dark manner."

In order to merit this kingdom of love for men, it was necessary for the Prince of the kingdom "to go up to Jerusalem (where) all things shall be accomplished which were written by the Prophets concerning the Son of Man" (Gospel). This is the solemn preparation for the sacrifice of the Redeemer. He "shall be mocked and scourged and spit upon: and after they have scourged him, they will put Him to death, and the third day He shall rise again" (id). The sacrifice has been offered. Love was the motive. And by the merits of this sacrifice, the eyes of our soul are opened; we pass from the state of beggars, of sin and darkness, to purity and light, "face to face". "Blessed art Thou, O Lord, teach me Thy justifications: With my lips I have pronounced all the judgments of Thy mouth" (Offertory).

Ash Wednesday. "Remember, man, that thou art dust, and into dust thou shalt return," is the earnest greeting of the Church to her children today. Ashes are a symbol of the transitoriness of all things, especially of the life of man. But they are also symbolic of humiliation and penance for sin by which death entered the world. The prayers employed by the Church in the blessing of ashes are replete with references to penance: ". . . . spare those who are penitent, be merciful to those who supplicate Thee" (I Prayer); "O God, Who desirest not the death, but the repentance of sinners" (II Prayer). In the fourth Prayer the Church refers to the penance of the Ninivites in ashes and sackcloth and concludes with the petition: "Mercifully grant that we may so imitate them in our attitude as to follow them in obtaining forgiveness."

The ashes on our foreheads are the badge of our enrollment amongst the crusaders, defending the citadels of our souls against the enemy. The weapons for the combat are the holy fasts with which we begin our Christian warfare, "that as we do battle with the spirits of evil, we may be protected by the help of self-denial" (V Prayer).

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The content of the Mass of today, as well as of the entire Lenten liturgy is the interior sanctification of man by living the life of the Church and by conforming to the teaching of Jesus, the Redeemer. For this it is important to practice mortifications with the proper disposition of mind. Fittingly the Church, therefore, today prays to the Lord: "Grant, O Lord, to Thy faithful people that they may bring the venerable solemnities of fasting with becoming piety, and perform them with tranquil devotion" (Collect). Bowing down our heads, we will follow the Church (Matt. 18, 17), and resolutely set out on the path which she, in her infinite wisdom, points out to us.

First Sunday of Lent. This Sunday introduces us into the school of the sufferings of Christ. The sufferings and passion of the Redeemer are to serve as an inspiration during the penitential season. Our white robe of baptismal innocence, stained by sin, can only be cleansed by the application of the merits gained by the Blood of the Lamb. The mortifications of the body, after the example of the suffering Savior, will help us to carry out the Lenten program: "We solemnly offer up the sacrifice of the beginning of Lent, beseeching Thee, O Lord, that while we are restrained from carnal feasting, we may likewise abstain from baneful pleasures" (Secret).

Our purification is to be accomplished by loving participation in the sufferings of Christ. In order that in the imitation of our Exemplar we may not lose hope and courage, the Church recalls His word: "He shall cry to me, and I will hear him: I will deliver him, and I will glorify him: I will fill him with length of days" (Introit). In the battle we are to wage Christ promises us both assistance and reward.

But not only does the Church seek to inspire us with courage by her words; she also places a concrete example before us in the Gospel of the three temptations. "If Thou be the Son of God, command that these stones be made bread." Christ, however, did not come to bestow transitory things of earth, but blessings from on high. "If Thou be the Son of God, cast Thyself down," from the pinnacle of the temple. But Jesus came into His kingdom "while all things were in quiet silence", and not with ostentation. "All these (kingdoms) will I give Thee, if falling down Thou wilt adore me." Christ came to found an empire of souls for His Father, and to establish the kingdom of God on earth, the Church. "Begone, Satan! for it is written: The Lord thy God shalt thou adore,

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and Him only shalt thou serve." The latter must be our words in our Lenten battle against the three great evils: Concupiscence of the flesh, concupiscence of the eyes, and pride of life.

In the Epistle St. Paul encourages us to use this time of grace: "Behold, now is the acceptable time, behold, now is the day of salvation." He also outlines our program for us: "But in all things let us exhibit ourselves as the ministers of God . . . as dying, and behold we live: as chastised and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing and possessing all things." God's grace of triumph over all enemies is given to all of us; but "we exhort you that you receive not the grace of God in vain."

In order to help us in our spiritual combat the Church prays with us: "O God, Who purifiest Thy Church by the yearly observance of Lent: grant to Thy household that what we endeavor to obtain from Thee by abstinence, we may secure by good works" (Collect).

Second Sunday of Lent. The Postcommunion of the first Sunday of Lent, "purifying us from the old life, (O Lord), make us to pass into the fellowship of the saving mystery", outlines our Lenten program: Put off the old man and put on the new man. These two objectives are especially brought out in the liturgy of the first two Sundays of Lent: Temptation or conflict with the devil, the negative pole of our conversion, on the first Sunday; the positive pole, sanctification, putting on the new man, on the present Sunday.

The idea that the life of the Christian is a life of gradual transfiguration is uppermost in the mind of the Church. The Gospel of the Mass, relating the experience on Mount Tabor, places before us the ultimate goal of our Lenten labors, transfiguration, eternal glory. This knowledge must be for us a source of consolation and an incentive to fight valiantly in the battle of the day. We must gather our forces of resistance, in order to take up the combat with ever increasing strength and vigor.

A practical instruction leading to our sanctification is given us in the Epistle of St. Paul: "For this is the will of God, your sanctification: that you should abstain from fornication . . . not in the passion of lust . . . and that no man overreach or circumvent his brother in business: because the Lord is the avenger of all these things . . . For God hath not called us unto uncleanness, but unto sanctification: In Christ Jesus our Lord." St. Paul indicates two principal virtues which

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are necessary conditions for this sanctification. "Who shall ascend unto the mountain of the Lord? the innocent in hands, and clean of heart" (Psalm 23, 3).

By fasting and self-conquest we subdue the flesh. And subjection of the body is walking in the footsteps of the Redeemer, is walking the royal road of the cross. This road alone will lead to our ultimate sanctification and transfiguration. As long as we are on this road, we shall depend on the goodness of the Lord and must confidently look to Him: "Remember, O Lord, Thy bowels of compassion, and Thy mercies that are from the beginning of the world, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations" (Introit).

The goal is ever before us. Our enemies will not prevail, but buffeted and attacked we shall ever be by them. Christ, the Redeemer, drank the chalice of sufferings to the dregs, and rose to the height of glory. In our battle against sin we can arrive at our goal only in the manner pointed out by His example, and through His strength: "O God, Who seest that we are wholly destitute of strength: do Thou both inwardly and outwardly keep us, that in body we may be preserved from all adversities, and in soul cleansed from evil thoughts" (Collect).

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ST. CYRIL AND THE LITURGY



F ANYONE should read for himself the *Catechetical Lectures of St. Cyril of Jerusalem*,¹—full, as they are, of wisdom, fervor, and simple beauty—he would find several clear and convincing explanations of the liturgy. There are references to three sacraments: Baptism, Confirmation, and the holy Eucharist; to the Mass; to sacramentals; and to prayers. All these liturgical subjects St. Cyril makes the occasion of his preaching. His words are addressed to the catechumens who had been entrusted to his care during the seven weeks preceding Easter, and are intended to prepare them for Baptism.² In eighteen lectures St. Cyril explains the Creed, article by article, tracing the foundation of this Symbol of Faith in the Scriptures and in the writings of the earlier Fathers, exposing the meaning of each phrase, and pointing out the consequence of its application in daily life. On the second day of the week after Easter St. Cyril met the newly-made Christians again in order to teach them, in their now eagerly receptive disposition, the reasons of everything they had experienced. These latter addresses are called the *Mystological Lectures*; they comprise only five in number, but they afford a real treasure of information concerning the liturgy.

Analysis of this latter group yields matter for instructive comparison of the administration of the sacraments and the arrangement of the Mass, as we know them, with those recommended to the Christians of the fourth century. Besides being wholly reliable, St. Cyril is probably the most lovable of the Church Fathers. He denounces heresy, but he is saved from hatred by his humor. He insists on strict observance, but he also makes goodness attractive, much as St. Francis de Sales does in a later century. “Brethren beloved,”³ he calls his hearers, telling them he has long desired to disclose to them the meaning of the Mysteries they have lately witnessed. Then he proceeds to tell them simply, yet eloquently, about all that has taken place. First, by Baptism they have become “true-born children of the Church”⁴. The ceremony was held on

¹ St. Cyril of Jerusalem, *Lectures on the Creed*, translated in *A Library of Fathers of the Holy Catholic Church*, with a Preface by Newman. Oxford, 1888.

² Biographical note from a sketch of the life of St. Cyril, found in the *St. Andrew Daily Missal*, for St. Cyril's feast, March 18.

³ St. Cyril, *Catechetical Lectures*, (Oxford, 1832); p. 254.

⁴ *Ibid.* p. 258.

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Easter eve¹ in the great basilica erected by Constantine over the two hallowed spots, Calvary and the Holy Sepulchre². Robed in white,³ the catechumens came into the outer hall of the baptistry⁴. There, facing the west and stretching forth their hands, they renounced Satan and all his works and all his pomp and all his service. Afterward, turning from the west to the east, they recited the Creed. In the inner chamber they put off their garments—"symbols of the old man and his deeds"—and, having been anointed with exorcised oil, they approached the "holy pool of divine Baptism". Here each one was asked if he believed in the name of the Father, and of the Son, and of the Holy Ghost. Having made "that saving confession", they descended three times into the water and ascended again. "At the self-same moment they died and were born," that water of salvation being at once their grave and their mother.

The Baptised-of-Christ received immediately "the emblem of the Holy Ghost", "the Unction", "the Mystical Chrism"⁵; in other words, Confirmation. Again they were anointed, not with plain ointment, but with ointment become, upon the invocation of the Holy Ghost, "the gift of Christ", applied symbolically to the forehead, the ears, the nostrils, and the breast. At this time they received the name *Christians*.

That Confirmation should follow immediately upon Baptism may seem surprising until it is remembered that most of the catechumens were adults who had long been receiving instruction. The children among them were quite sure of being adequately taught later, for persecution kept them quite close to their elders, while strong faith disposed their souls. It is a Spanish custom⁶ even to-day to have both sacraments conferred at once and upon infants, partly because of the necessity imposed by the forced infrequency of the bishop's visits—especially in missionary countries—and partly on account of the firm faith of the people.

Far from being scandalized at the change which has come in the administering of the sacraments, one ought to be edified at the adaptability of the Church to the needs of different times, preserving always what is essential while admitting adaptation to circumstances when neces-

¹ *Ibid.* p. 258, note a.

² *Ibid.* pp. 38, 40, 57, 108, 144, 155, 163, 205; 77.

³ *Ibid.* p. 272. (See also M. Ant. Faivre, *Le Catechisme de S Cyril*).

⁴ St. Cyril, *Op. cit.*, p. 259.

⁵ *Ibid.* p. 268.

⁶ As may be seen, for instance, in the Philippine Islands.

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sary or useful. The rule is not "no change at all," but "no change without reason" and "due authorization to insure right reason".

Minute as were the details of the ceremonies explained, more scrupulous still were St. Cyril's cautions about attending to what each action, each word, signified: the water of Baptism drowned the evil spirit as the Red Sea destroyed the oppressor of Israel. At first facing the west, the region of sensible darkness and symbol of Satan's "dark and gloomy potentate", the catechumens turned to the east, "the place of light" and symbol of "the paradise of God". The works of Satan, which they renounced, St. Cyril took as referring to "all sin"; his pomp, to "the madness of shows and horse-races and hunting and all such vanity"; Satan's service, to "prayer in idol-temples, things done to the honor of lifeless idols: the lighting of lamps, or burning of incense by fountains or rivers divinations, omens, or charms written on leaves, sorceries, or other evil arts"¹. Of all these abuses St. Cyril showed the emptiness, and the possible danger in their subverting the mind to the power of the devil. Instead, he counsels the catechumens to live soberly, justly, and according to reason enlightened by God's truth.

Very touching indeed is the way in which St. Cyril leads the newly-made soldiers of Christ to regard the holy Eucharist as the true Body and Blood of the Savior. He warns them against contemplating the bare elements, and urges them to believe in the power of Christ, who, if He could turn water into wine at Cana of Galilee, was assuredly able to convert wine into His Blood and bread into His sacred Body. "Judge not the matter from taste," says St. Cyril, "but from faith be fully assured: strengthen thy heart, partaking thereof as spiritual And so having it [the Mystery] by a pure conscience, mayest thou proceed from glory to glory in Christ Jesus."²

Being persuaded by the meaning of the Mystery, the new Christians were ready to hear an exposition of that part of the Mass from which, up to this time, they had been excluded. The Mass of the Catechumens ended with the sermon³; and the Faithful alone might witness the ceremonies of Communion. Because they were already acquainted with the first part of the Mass, St. Cyril begins, in Lecture XXIII, with the Lavabo and traces

¹ St. Cyril, *Catechetical Lectures*, p. 261.

² *Ibid.* p. 272.

³ A *Catechism of the Liturgy*. (The Paulist Press. 1921) p. 18, Q. 70.

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in each action that follows all that it has to express. It is here that the conservatism and continuity of the Church's practice becomes manifest, in contrast with her adaptability mentioned above. From the direct references St. Cyril here makes to the liturgy one may construct nearly the whole of the Ordinary of the Mass. A number of quotations will illustrate this:

The Washing of Hands: Lavabo. "Ye saw the deacon give the priest water to wash. Hast thou not heard the blessed David opening this Mystery and saying, 'I will wash my hands among the innocent and will encompass Thy altar, O Lord'."

The Kiss of Peace. "Then the deacon cries aloud, 'Receive ye another and let us kiss one another'. Think not that this kiss ranks with those given in public by common friends The kiss therefore is reconciliation."

The Preface and Sanctus. "After this the priest cries aloud, 'Lift up your hearts' Then ye answer, 'We lift them up unto the Lord' Then the priest says: 'Let us give thanks to the Lord' Then ye say, 'It is meet and right' After this, we make mention of heaven and earth and sea; of the sun and moon; of the stars and of all creation, rational and irrational; of Angels, Archangels, Virtues, Dominions, Principalities, Powers, Thrones; of the Cherubim and also of the Seraphim who cried, 'Holy, Holy, Holy, Lord God of Sabaoth'."

Invocation of the Holy Ghost. "Then we call upon the merciful God to send forth His Holy Spirit."

Memento of the Living. "Then we entreat God for the common peace of the Church, for the tranquility of the world . . . for the sick and afflicted."

Memento of the Dead. "Then we commemorate also those who have fallen asleep before us . . . believing that it will be a very great advantage to the souls for whom the supplication is put up."

The Pater Noster. "Then after these things we say that Prayer which the Savior delivered to His own disciples, with a pure conscience styling God our Father, saying, 'Our Father Who art in heaven'."

Holy Communion. "After this receive the Body of Christ . . . and . . . approach also the Cup of His Blood."

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To hear the very same words¹ echoing from the fourth century after Christ, must enhance for anyone his appreciation of the age-old, yet ever new ceremonies of the Mass. With the early Christians we wonder at the efficacy of the Mysteries and rejoice to find their effects in our souls.

At that time the manner of receiving holy Communion was different, it is true. The communicants received under both species; and actually touched the sacred Elements with their hands. "Approaching therefore, come not with thy wrists extended," says St. Cyril, "or thy fingers open; but make thy left hand as if a throne for thy right, which is on the eve of receiving the King. And having hallowed thy palm, receive the Body of Christ, saying after it, Amen. Then after thou hast with carefulness hallowed thine eyes by the touch of the Holy Body, partake thereof, giving heed lest thou lose any of it; for what thou losest is a loss to thee as it were from one of thine own members Then after having partaken of the Body of Christ, approach also the Cup of His Blood; not stretching forth thine hands, but bending and saying in the way of worship and reverence, Amen, be thou hallowed by partaking also of the Blood of Christ. And while the moisture is still upon thy lips, touching it with thy hands, hallow both thine eyes and brow and other senses. Then wait for the prayer and give thanks unto God Who had accounted thee worthy of so great Mysteries. Hold fast these traditions unspotted, and keep yourselves free from offense. Sever not yourselves from Communion."² It must be observed that while the external administration of the Sacrament differed from that of to-day, yet the fact of its existence and assuredly its meaning are identical. In noting the difference one is challenged to further study; and just therein lies the value of reading an author like St. Cyril. Having tasted, one longs for more; one wants to search out the development of the liturgy all through the centuries, noticing how the meaning remains while its symbol appears slightly modified until the forms of today evolve. Truth is eternal and liturgy expresses truth. By participation, through the liturgy, we come to live truth; and this life by truth St. Cyril makes increasingly possible for those who read his catechetical lectures.

¹ The quotations listed above are taken from Lecture XXIII.

² St. Cyril, *Catechetical Lectures*, p. 279.

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Much more might be written of St. Cyril's references to the sacramentals: every created object, every time, every place, is holy in his eyes. There is no evil except in the abuse men make of God's gifts. Fire, water, wood, the earth, darkness and light,—all remind one of the Creator. Much could also be said of the Saint's unmatched commentary on the Our Father—a most impressive meditation in itself. It would be further highly interesting to compare the liturgy of Jerusalem with other early liturgies. But these and like problems must be left to another time or, better still, to the zeal of others who catch from St. Cyril the spark of genuine enthusiasm for the perpetuating influence of the Church. Surely every reader of the *Catechetical Lectures* will agree that, because of their historical significance, their apologetic value, and their intrinsic attractiveness, in the reflection they give of the liturgy, they are well worth studying.

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"Is it not evident that we have gradually lost the true liturgical sense, under the avalanche of secondary devotions, the use of which, I shall be careful not to blame, but which, by their abuse, have snuffed out true devotional practices? We can count by the millions the pamphlets and works devoted to the cult of saints, some of which are more or less authentic, while the cult of Jesus Christ has been abandoned, or almost so."—GILLET, O. PR.

WINGED WORDS



HE Church has never confined herself to the spoken word in her formation of the human soul. She has appealed to all the faculties of man in their interrelation.

One of the mightiest forces at her command is music. Its purpose, according to the Church, is "to raise and form the mind of the faithful to all sanctity." How? "By adding life and efficacy to the text."

To understand the Church's doctrine and practice as regards music, we must glance rapidly at the centuries which preceded the Christian era. We cannot judge by the position which is held by music in our own day. We regard music as a pastime, an accomplishment, an ornament to a cultural training. Such an attitude is modern, but unsound.

In ancient times, throughout every country of the world, both among cultured peoples and among the primitive, music was regarded as *something which possessed power*, a mysterious power, but which could be used to obtain *definite effects*; effects upon the body, effects upon the soul, effects upon animate and inanimate nature. For twenty centuries at least this was the universal belief; and to follow the history of music is to follow the history of the human soul, not in its lighter moods, but in its depths, its crises: birth, death, love, hatred, revenge, faith, striving, adoration.

Primitive man is said to have explained this power in terms of magic; civilized man, in terms of medicine. Today, the slow gropings of modern science have given us an explanation in terms of psychology. The important point, however, is not the explanation but the truth itself. Music was a power which was recognized and used. It was used in order to obtain definite results.

This was the common belief of humanity at the time when the Church organized her liturgy. How did the Church deal with this power? Did she cast it aside as dangerous because it had been regarded, superstitiously, as magic? Far from it. She took to herself this mighty force and made it an intrinsic part of her worship—bone of its bone, flesh of its flesh. And in this she followed her usual custom of taking what was sound in the ideas of antiquity and incorporating them in her own teaching, keeping what was true while eliminating what was error or excess.

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Thus, transformed by the Church, music from a magic charm became a prayer.

Not all music was incorporated in her worship. Among the various systems which existed then as now, she selected that which would produce the effect she desired. In this, the Church has remained firm throughout the centuries: she has always claimed the right to judge of the type of music which will give adequate expression to her dogma. Consequently, we find her setting standards, eliminating abuses, restoring all things in Christ.

Why this constant care in regard to music? Because the Church is the great educator, inspired not only in her doctrines but in her methods. "*The presence in consciousness of appropriate feeling is indispensable to mental assimilation.*" This is the explanation given us by modern science of the truth which the Church has always applied in her formation of the human soul.

What is the music which the Church has fixed as the ideal type, the type which will provide that *appropriate feeling*, which will enable the faithful to assimilate her doctrines? It is the music which we call *Gregorian Chant*. Inasmuch as other music resembles Gregorian Chant, in just so far is it sacred and liturgical. In so far as it departs from that supreme model, it is inadmissible. The Church could not have spoken more plainly. Consequently a knowledge of this supreme type is the beginning of wisdom for each one of us. From an educational standpoint, to neglect this immense power of appropriate feeling is to put aside one of the most potent influences which act directly upon the soul. Words, in themselves, are not fully effective. They do not always find a hearer attuned to their message. Sometimes they produce a spirit of opposition instead of kindling the desired spark. But art has its magic touch, "penetrating the inmost parts of the soul upon which it mightily fastens," as Plato put it. Its function is summed up in the words of Pope Pius X: "*Vivificare et fecundare*—to make alive and faithful." The chanted text reaches us not by means of the spoken word alone, but with the penetrating power, the transforming force of melody, of words that wing their way to God in song.

During the past ten years I have had frequent opportunity to observe the formative effect of Gregorian chant upon young and old, and its infallible power to bring about a vigorous renewal of the Christian

spirit. From time to time I hope to bring a number of such examples before the readers of *Orate Fratres*. A single example will suffice for the present.

Some eighteen months ago a teacher from the Pius X School of Liturgical Music in New York was invited to go to Italy to form both children and adults of the little village of Serravalle in the elements of music and in Gregorian chant. Serravalle is a mountain village in the heart of the Franciscan country, close to Camaldoli and not far from La Verna. Perched like a crow's nest on a pointed peak of rock, the village is inhabited by people who are simple, primitive, and poor. Classes for the children were given during the day time, and for the adults in the evening—first for the young girls and married women, then the men. The attendance required an almost heroic devotion on the part of these hard working people, who, after a long day of manual labor, would walk for miles through the night to and from their lesson.

The Pastor of Serravalle, the Rev. Fr. D. Edoardo Vignali, will tell the rest of the story in his own words:

"The awful cataclysm of the European war had completely transformed this formerly simple and united mountain people. Everywhere among them there was discord, strife, quarrels, hatred. Religion was the only force which could react against this state of things. But between the priest and people there had been formed a gulf; the priest as priest was isolated . . . The religious ceremonies had no meaning for the people. They looked on without uniting themselves, and they remained uninterested, each one praying by himself as best he could. All contact between the soul of the priest and the soul of the people was wanting. The great need was to reconstitute this contact by calling the people to take part in the divine offices, and thus form a homogeneous whole tending towards a single aim.

"This miracle has been accomplished here at Serravalle by the Gregorian school . . . The divine prayer of Sunday, intoned with that lightness, delicacy, and soaring quality, ended by uniting the whole people. All took part in an attitude of devotion, with eyes fixed on the tabernacle as if Jesus were appearing and saying: *Peace be with you*. The eucharistic hymn with its solemn and majestic rhythm ended by enveloping all hearts. The church was always full, the divine offices eagerly sought after. The contact was re-established, I was no longer

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isolated, and the liturgy had regained its inexhaustible force in the education of the people.

"This transformation extends, also, outside the church. All youth of the village attends the Gregorian school. On the faces of all, there appears a new gentleness. No longer are sung bold and vulgar love songs; and at times one may hear a young girl, busy at her household duties or leading a flock through the fields, intone the sweet melody of the *Salve Regina*, or the triumphal *Regina Coeli*, or the lovely *Jesu dulcis memoria*"

This change is attributed by the pastor to the effect of the great art which has transformed their souls—"this art," as he writes, "which is not only art but religion, and—in religion—the fitting expression of the divine." Brought to little children and to humble workers in a manner which they are able to grasp, this art has been the means of "renewing and purifying their souls through finding again in the inexhaustible religious spirit the abandoned ways of beauty and art which, like a living thing, enter the soul of the believer, impart a profound impulse which turns the human spirit—almost unconsciously—towards the mysterious regions of the ideal, and filling once more with spiritual light the ceremonies that had long become lifeless and cold, because not understood No one more than I can be witness to this."

Does such a transformation seem out of proportion to the means which were used to bring it about? I do not think so. The result is a normal one. Unless we could expect such results, the insistence of the Holy See upon a certain type of music and no other would be inexplicable. The desire of the Church that *the people should take an active part in the liturgical singing* would be pointless unless that singing were one of the essential ingredients of a full Catholic life, unless its vivifying influence were like oxygen to the body, required by each of us, whether rich or poor, talented or not—winged words of eternal life.

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THE STATIONS OF THE FIRST WEEK IN LENT



Sunday: Station at St. John Lateran. Since the liturgical function of today, the beginning of the Lenten Season, is one of the most important of the year, it was kept at the Lateran church, the former residence of the popes, the seat of the Latin Patriarchate, the Mother and Head of all the Churches. This church is dedicated to the Savior, and only in later days came to be called after St. John. In fact, only two smaller oratories near the baptistry were dedicated, one to St. John the Baptist, the other to St. John the Evangelist. The Mass is easy to explain. No other Gospel is more in keeping with the penitential season than the account of Christ's fast of forty days. The admonition of the Epistle, to practice the virtues which must accompany the days of mortification, is also eminently pertinent. In the Prayer the Lenten observances are recommended to God. The Secret expressly declares that this Sunday inaugurates the fast: "We solemnly offer the sacrifice of the beginning of Lent." This Secret was evidently composed before Ash Wednesday had been introduced into the Church. The Church of Milan has retained the ancient rule and begins Lent on Monday after the first Sunday of the Quadragesima.

Monday: Station at St. Peter ad Vincula. Clergy and people assembled at the basilica of the great Eastern physicians, Ss. Cosmas and Damian, at the Forum Romanum. From there they wended their way up the Esquiline Hill to the church of St. Peter ad Vincula (St. Peter's Chains). The pericopes and the Communion verse of the stational Mass refer to the Last Judgment. The Lord in the Gospel reminds the wicked of their omissions, but the good he calls to eternal rest. In the beautiful Epistle from Ezechiel (34, 11-16), the Lord God compares Himself to the Good Shepherd lovingly feeding His flock, which He leads through flowering meadows and by running waters; and if some sheep strays away and loses itself, He goes in search of it and brings it back to the fold. The selection of this subject for the Mass is derived from the intention of the Church, to remind the faithful at the beginning of Lent of the delivery of the just from the servitude of death and sin, and to encourage them to mortification and good works by depicting the terrible fate of the wicked and the glorious reward of the good. No doubt the

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succeeding weeks of penance received a special sanction by these stern reflections. But there was another reason for reminding us of the final judgment at this spot. Here, in the great edifice next to the church of St. Peter ad Vincula, the prefect of the city in ancient times held court; here the malefactors were punished and sentence of death pronounced upon many. Thus the very nature of this place inspired the faithful with the thought of judgment and punishment. It seems also that here St. Peter was kept a prisoner, wherefore his chains were venerated here at an early date. That he was confined in the Mamertine prison is maintained only by a late and untrustworthy tradition. This church of the chains on the Oppian (Esquiline) Hill boasts of a rank both ancient and eminent. It had been dedicated to the holy Apostles Peter and Paul by Sixtus III, about 435; it ranked first among all the stational churches. Later however, the title of St. Peter ad Vincula was adopted from the chains of St. Peter preserved here. Those of St. Paul, according to St. Gregory the Great, are kept at the Ostian basilica. The legend that this church on the Oppian Hill was built by Empress Eudoxia and that she brought part of the chains from the East is apocryphal.

Tuesday: Station at St. Anastasia. Customs and traditions from the olden days of Rome continued to exist in the Byzantine era. In front of the stational church of St. Anastasia was a market place consisting of two markets, the Velabrum and the Forum Boarium; these were formerly the center of the city's trade. At the time when today's station originated it was still much frequented by various business men. The procession assembled in the church of St. Nicholas in Carcere. We have already mentioned this diaconal basilica, which, during the Middle Ages, became one of the most central and important of the Roman churches, at the time when the Pierleoni, the Orsini, the Frangipani, and others had quartered themselves about the Capitol. In this neighborhood Urban II expired in 1099 whilst a guest to the Pierleoni, and his funeral was celebrated with much ceremony at St. Nicholas in Carcere. From this church the procession crossed the Velabrum in front of the church of St. George. The booths of the tradesmen were mostly near the small *Arcus Argentariorum* (ark of the money changers). In front of the church of St. Anastasia, the parish church of the Byzantine court, several paved streets, coming from the sea and from the interior of Italy, met. Even the stairway which led to the portals of St. Anastasia was

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besieged by traders and buyers. Consequently, the procession, before it could move into the interior of the church, had to pass through a scene of worldliness, the noise of which penetrated into the very sanctuary. Considering this, we will be able to understand the stational Mass of today, in which the Lord ejects the tradesmen who desecrate the temple. The reverence for the holy place was at all times endangered by the noise of the market and it is probable that the choice of the Gospel was occasioned by some special scandal which necessitated the interference of the ecclesiastical authorities. In the Epistle the Prophet Isaias cries: "As the heavens are exalted above the earth, so are My ways exalted above your ways and My thoughts above your thoughts."

In the Prayer the mortification of those fasting is recommended to the Lord in order to obtain for them a longing for Christ and His heavens.

Ember Wednesday: Station at St. Mary Major. Today's procession started at the church of St. Peter ad Vincula which had been the stational church two days ago. Thence it moved over the ridge of the Esquiline Hill to St. Mary Major, the second cathedral of the Holy City. It seems quite superfluous to speak of Ember days in Lent, because the three days of this week which are devoted to the Ember fast are merged in the other days of Lent, from which they do not differ in any way. In fact, the ancient Roman sources do not mention the Ember days of March. Both the Lessons from the Old Testament mention the holy number "forty" in connection with the Lenten season; Moses, at God's command, remained on Mount Sinai forty days and forty nights; and Elias, in the strength of his miraculous bread, walked forty days and forty nights to Mount Horeb. The day's Gospel repeats the same idea of the fast; it introduces the Ninivites, who did penance upon the preaching of Jonas. Because today's station is at the principal basilica dedicated to our Lady at Rome, the Gospel, by a delicate allusion to the blessed Virgin, testifies to her holiness and to the intimate union which joins the heart of the mother to that of her divine Son. Christ was teaching the multitude when a message was brought to Him that His mother and His kinsfolk were without, seeking Him. Our Lord took advantage of the occasion to point out that the inner virtues bind the soul much more closely to Him than do even the ties of human relationship.

Thursday: Station at San Lorenzo in Panisperna. The people gathered at S. Agata dei Goti, the famous deaconry of the Suburra on the

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Viminal Hill. The church, once adorned with mosaics by the Suevian Ricimer (472), was in later years given over to the Arians by the Goths. It was restored to Catholic worship by St. Gregory the Great, who dedicated it to the celebrated Sicilian martyr St. Agatha, to whom the Romans had such great devotion. Today's station at St. Lawrence in Panisperna was introduced in the eighth century by St. Gregory II. The distance from St. Agatha's to it is very short. On the spot where the latter church stands, St. Lawrence is said to have suffered martyrdom; hence the Introit of the Mass is taken from the feast of that saint: "Praise and beauty are before Him, holiness and majesty in His sanctuary." But in selecting the pericopes, the author of the Mass thought rather of the popular appellation of the place, "*in Panisperna*". How the name "bread and ham" came to be applied to this locality has not been definitely explained; perhaps it originated from an old signboard or from a misunderstood inscription on the tomb of Perpenna. We have already referred to the superficial adaptations in the later stations; this one is a good example. Because "bread" is mentioned in the appellation, the author of the Mass also lets the Gospel speak of bread: Christ does not want to throw it before the dogs (heathens) but the sly Chananean woman asks at least for the crumbs that fall from the Master's table for the whelps. The Epistle from Ezechiel (18, 1-9) also speaks of bread and eating, whilst the prophet earnestly admonishes the fasting faithful to practice virtue. The Communion verse soars higher, and reminds us of the Bread of Life: "The bread which I shall give, is My flesh for the life of the world."

Ember Friday: Station at the Twelve Holy Apostles. The statinal procession of today started from San Marco (near the Piazza Venezia), one of the oldest churches of the city, built before 340 by Pope St. Mark I. Its route to the church of the Apostles was short. On all the four Ember Fridays the station is at the church of the Apostles, which was built more than 200 years after San Marco. The pericopes of these four Fridays, especially the Gospels, refer to the remission of sins: in December we have the purification of St. John from original sin in the womb of his mother; in spring the healing of the man who was sick thirty-eight years: "Behold, thou art made whole, sin no more;" in Pentecost week the healing of the paralytic is related: "Man, thy sins are forgiven thee that thou mayest know that the Son of Man hath power on earth to forgive sins;" in September we hear of the con-

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version of the sinful woman: "Many sins are forgiven her, because she hath loved much." It is easy to understand why the church of the Apostles was selected for the (Gospel) narrations concerning the remission of sins. To the Apostles Christ had said: Those whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained. Whatever you shall bind on earth shall be bound in heaven; whatever you shall loose upon earth shall be loosed also in heaven. The idea of the power to bind and loose connected itself quite naturally with the church of the Apostles, which was built by the Roman Pontiffs during the reign of Narses. This church contained the relics of the Apostles SS. Philip and James; by its cruciform plan it imitated the celebrated Apostoleion of Constantinople. The location of the Roman Apostoleion offered another feature which we must consider here. The church was surrounded by porches and had several artificial ponds within its halls, supplied by water from the Thermae of Constantine on the Quirinal Hill. On account of these porches and their ponds the Gospel of this day was eminently in harmony with the character of the station, because not only a pond but also the porches are mentioned in it. It is well known that in the fifth and sixth centuries the Romans strove to imitate in their city the holy places of Jerusalem. Thus the surroundings of the Roman church of the Apostles reminded them of the porches of Solomon and the pond of Bethesda at Jerusalem. The pond of Bethesda undoubtedly symbolized the baptismal font, while the Fathers saw in the five porches of the Probatika a type of the five wounds of Christ. The thirty-eight years, the duration of time that the sickness of the man mentioned in the Gospel lasted, underwent some curious and very forced explanations. The unnatural allegorical exegesis of the number by St. Augustine has penetrated even into the Breviary. According to St. Augustine the thirty-eight years point to imperfection and sickness, because two are missing of forty, the perfect number.

Ember Saturday: Station at St. Peter's. As on the other Ember Saturdays, the station of this day is at St. Peter's. The people gathered for the procession in S. Maria in Transpontina, in the Borgo. This church, as ancient writers tell us, stood "*in capite porticus*" i. e. between the Aelian bridge and the colonnade which led to St. Peter's. The church was destroyed, perhaps under Pius IV (1565), and the one which now bears its name is neither an ancient building nor does it stand on the

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original site, but about three hundred yards nearer the Vatican. In former days this Saturday was non-liturgical, as it had to be spent in strict fasting; and the Mass, which was celebrated at St. Peter's, was not said until the end of the vigil. In olden times the faithful spent the whole night between Saturday and Sunday in prayer, singing psalms and listening to reading, both in Greek and Latin, of twelve Lessons from Holy Scripture. The ceremony was enhanced by the beautiful melodies of the "schola", by the light from the silver lamps, and by the perfume of incense and Easter aromatics with which the tomb of St. Peter was incensed during the reading of the Lessons. St. Gregory reduced the twelve Lessons of the vigil to six, and in our days the five Lessons which precede the Epistle are the last relics of this most ancient nocturnal solemnity. The Lessons bear the stamp of the great distress of the Roman people caused by the war. God's own people cries for help more insistently in this than in any other Mass formulary. Since the Introit, Gradual, Tract, Offertory, and Communion bear the same stamp, and since the same frame of mind prevails in the other two Masses (Wednesday and Friday) of the Ember days of spring, the thought forces itself upon us that this series of Ember days was added to the other three (of winter, summer, and fall) on a special occasion of public danger and calamity. The Gospel of the vigil or night-mass at St. Peter's is of the Transfiguration. St. Peter, the saint of the station, is taken up to a high mountain, where he exclaims that it is good to be with the transfigured Lord, and he wishes to build three huts there. The Gospel was well in keeping with the vigil at the tomb of St. Peter. The lights of the burning lamps and candles and the calm of the night hours helped the faithful to transport themselves in spirit to the scene of the Transfiguration and to implore the Lord in His peaceful glory to put an end to the calamities and the unrest of war.

F. G. HOLWECK

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ECCLESIASTICAL JARGON



N PAGE 325 of Volume III of *Blackfriars*, the Rev. John O'Connor in a delightful article invited his readers to consider the English style of the translators who render Latin prayers into the vernacular for our pleasure and edification, instancing the unhappy version of *Benedictus Sanctus Joseph eius castissimus sponsus*: Blessed be St. Joseph her most chaste spouse. Where angels rush in, ordinarily brave men need not fear to tread, and I should like, avoiding the exact footprints of Fr. O'Connor, to take a few steps along a by-path running in the same direction as his.

I have not the temerity to attack the subject of vernacular hymns, translations of liturgical hymns, proses and so forth—that, indeed, is the main road of the matter and, like so many main roads, it leads to nowhere worth going. Not for anything would I stir the dust of controversy. Rather would I humbly submit as desirable a few small but not obscure verbal changes, which anyone can adopt for himself and so, perchance, in due time bring about an alteration of usage. It is perhaps well to add that, in condemning some words and phrases connected with certain Catholic prayers and observances, nothing is further from my mind than to make the least criticism of the prayers or observances themselves.

In a certain excellent work entitled *The King's English* are five rules to assist in the writing of straight prose, and the last two are:

Prefer the short word to the long.

Prefer the Saxon word to the Romance.

Now I do not presume to cite these as always and everywhere valid (in spite of the undoubted authority of the book, I do not think they are) but merely to point out the lines on which some of our ecclesiastical jargon might be reformed. I turn for example to a calendar, and find that September 15th is the feast of the Seven Dolours of our Lady: pronounce it how you like, the word "dolours" is far too near "dollars" for decency—why not *Sorrows*? Happily we have an old English popular name for December 25th, but on June 24th, we are treated to the "Nativity of St. John the Baptist"—perhaps his *Birthday* would sound too secular and simple, but what does a child of seven or eight or a publicly schooled adult understand by "nativity"? "Our Lady of Perpetual Succour" is a particularly bad example, but one not easy to remedy. I have

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seen "Of Perpetual Help," which is better; *continual* and *unceasing* are, perhaps, not improvements on *perpetual*. The substitution of *appearance* for *apparition* (e. g. on February 11th) may seem finical, but the word "*apparition*" is popularly associated with "spooks", and its dictionary meaning is often not understood at all. "*Decollation*" for "*beheading*" seems now mercifully to be going out of use, but why, oh! why, do we call St. Joseph the "*Spouse*" of our Lady? I once asked a well educated woman what she understood by this word, who said she supposed it meant "something like a husband, but not quite." Perhaps that is the idea it is intended to convey in this association, but the word actually means *husband* (or *wife*), no more or less. Then why not call him *husband*? I know certain priests who have made this change of usage: they have neither been delated to their bishops nor rent by their congregations. But perhaps the most ill-chosen word in the whole calendar is "*Invention*", for the first feast of the Holy Cross. Everybody understands *Finding*, but can one Catholic in six properly interpret "*Invention*"? And how many simple Protestants have been misled by this-to-them-clear instance of *relic-faking*? Again, "*Adoration*" of the Cross on Good Friday is fruitful of misunderstanding of a most undesirable sort; *Veneration* is the obvious word to use.

It may seem rash to question the use of so well established a word as "*indulgence*". We all know what "*an indulgence of fifty days*" means and how it differs from "*an indulgence in sin*." But a deal of misunderstanding by non-Catholics can be traced to the use of this ambiguous word. The old expression *pardon* was much less misleading: or *remission* might meet the case. And what about that mysterious term "*quarantine*"? "*Have a devotion to*" so-and-so is a convenient if inelegant expression, but the noun "*devotions*" might well be given a rest, in favour of *prayers*. Again "*client of St. So-and-so*," is an archaism almost meaningless in these days; indeed, judging by their dealings with them, some of the "*clients*" of certain saints ought more properly be called their *customers*.

Our litanies show a pretty crop of bad phrases; "*loaded down with opprobrium*", "*by Thy langours*" (Mr. Swinburne, we thank you for that word), "*Bread of fatness and royal dainties*," "*Singular vessel of devotion*," (*insignis* simply does not mean "*singular*," i. e. *unique*)—these are not even ordinary colloquial English, but sheer jargon, and it is not

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fitting to address almighty God in jargon. If in our ordinary speech and writing we must seek to preserve the decencies of English, we should do so in reference to matters of our religion; and particularly when, in public or private, we use a set form in the fulfilment of our supreme obligation of worship. I have cited some common enough words and phrases, every one of which is inaccurate, obscure, turgid or unbecoming, and some of them are all. They are jargon—unkempt, slovenly language.

The matter as I have approached it is more or less one of nomenclature, and so fairly easy to remedy by individual observance. The far more serious question of the careless or ignorant misuse of English by many Catholic writers, clerical and lay, even about subjects with theological implications, is one that I will not touch, beyond protesting against the unnecessary confusion caused to the muddle-headed, and the gratuitous difficulties caused to the scrupulous, by such inaccuracies as, for example, the use of the words "celibacy", "chastity", "purity", and "continence" as almost interchangeable terms.

We ordinary Catholics, without money, notoriety, or influence, can not stop the building of imitation Gothic or sham Baroque churches, or forbid the sale of imitation stained glass windows, nor hold up the publication of certain books of fiction, verse and devotion, nor censor the advertisements in some of our Catholic journals, nor banish aspidistras from under our altars or horrid and unecclesiastical music from our choirs; but we can quietly discourage the use of ecclesiastical jargon and by so doing help to keep from corruption that "innate grace and dignity of the Catholic mind" of which Cardinal Newman spoke, and which it seems part of the job of "progress and civilization" to destroy both in England and in the United States.

DONALD ATTWATER

Capel-y-fin, Wales

The Editor's Corner

LENT



ENT is the Church's official time of retreat. In imitation of Christ the entire Church retires into a forty-day period of special fasting, mortification, and prayer. The Christmas cycle revealed to us the wondrous things of the Messias; it gave us deeper knowledge both of the great love of Christ and of our own neediness and unworthiness. In the time of Lent, we must, like Christ, face the sterner realities of life. Following the lead of the Church our Mother, we must exercise ourselves in a special manner in mortification, the armor of Christian warfare, so that we may be the more worthy of the glories of the resurrection to come. Every child of the Church then faces a question calling for prompt decision: Are you with the Church for Christ, or for yourself without Christ?

Many souls will indeed follow the lead of the Church, and practice self-denial in a thousand ways. Many will also observe the season of Lent by an increase of other religious exercises, notably the assistance at daily Mass. But will the intimate connection between these two kinds of holy acts be everywhere realized? The redemption of Christ centered in His sacrifice. The essential act of our worship, the holy Mass, is a sublime sacrifice. The acts of self-denial practiced in Lent are all acts of sacrifice, of immolation and oblation of self to God. It is these various acts of our daily Lenten routine that we can raise to the dignity of Christ's own sacrifice by consciously uniting them with that of Christ on the altar. Whatever we do during the day, every act of self-conquest and self-denial in particular, we should place on the altar of the Lord at the Offertory of the Mass, and there unite it with the official offerings of the bread and wine, symbols of ourselves, so that all of these together may receive their supernatural value through the sublime act of the Consecration.

Even when we have done all this, there remains yet another question. Lent will soon be over, and what will its permanent fruits be in us? By the exercises of Lent we are developing in us the spirit of Christ. But the mortifications of Lent are greatly of our own selection, or easily fore-

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seen by us. Only when we have learned to apply the spirit of Lent also to the hundreds of trials, disappointments, reverses, sufferings, ailments of daily life, have we truly made the spirit of Lent our own. These we meet when we least expect or desire them; in them we are facing the real test of the value of our Lenten observance. "Father, if Thou wilt, . . . yet not my will but thine . . ." was Christ's spirit of Lent.

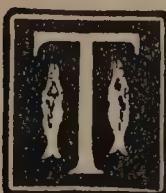
THE LITURGY FOR ALL

We have heard from many readers of *Orate Fratres*, and their words have invariably been kind and encouraging. While the number of our readers is still small, it ranges widely from rank to file, including members of the episcopate, priests, nuns, laymen and women, both married and single, and students, both theological and other. It may at first thought seem quite impossible to offer something for each of these various groups in the meagre space of thirty-two pages. If our attempt so far has been in any degree successful, and communications indicate that it has, the reason for this lies solely in the nature of the liturgy. The latter resembles the Scriptures in being for all men. As all minds, high and lowly, the most intellectual and the untutored, can find food for their souls and inspiration for life in the holy word of God, so also in the liturgy of the Church. Often the latter is but an echo of the Sacred Writings. But especially is it the enactment of the teaching and practice of Christ, and that was for all men alike. The appeal which the liturgy has for the most varied minds is inexplicable except in the light of its true nature as the fulfillment of Christ on earth, of Him who ever was and ever shall be all things unto all men.



The Apostolate

"That Christ be formed in all" — Pius X



HE APOSTOLATE" has by this time received varied communications regarding PARTICIPATION IN THE MASS. In matter and origin they range from parish to college, from the mission field to the convent. From these the editor hopes to select in such a way that the different fields of application receive their treatment, and a wide range of experiences may be presented to the different readers of *Orate Fratres*.

A son of St. Francis, pastor of a large parish, sends us the following program and comment as the result of his experience: "My idea is to begin with the seventh and eighth grades of the parochial school. As soon as these are functioning perfectly, I would take in hand the sixth grade and also the more intelligent members of the lower grades. By this time the people are beginning to sit up and take notice, and one can get the Holy Name Society, the Sodalities and other parish societies to take a hand in the matter; this means practically that the whole parish is taking part.

"In the meantime, frequent explanation must be given from the pulpit and in the class and society room; although, once the practice is under way, it requires little to convince the people of its propriety and excellence. . . .

"In three parishes and in two institutions where I am directly or indirectly responsible for its introduction, the *Missa Recitata* has been a success; and it is not due to any intrinsic difficulty that it has not been carried out to its fullest development.

"To tell the truth, there is no intrinsic difficulty—at least not in any well regulated parish with a parish school. In this [present] parish, it took me three weeks, with limited time at my disposal, to secure a perfect rendition, on the part of the seventh and eighth grades. The subsequent steps are still easier. Of course, one must have one's ears constantly cocked to catch any mispronunciation or slurring, and it must be corrected immediately after the service; but I have had little difficulty in this regard.

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"As with all Scriptural and liturgical prayer, at the beginning, the people are somewhat mystified; but there really seems to be something in Holy Writ and liturgy that soon appeals to the heart of our people. It is nothing short of tragic that they have been, and still are to the greatest extent, deprived of this wonderful source of blessing. And why should this be?

"And yet—if the dialog Mass is to be a success, a source of edification and not a farce, it will depend, in the first place and above all other things, on the manner in which the priest carries out his part of the program. The children, the whole congregation, will pattern after his example.

"The very nature, purpose and method of the dialog Mass serve to concentrate the entire attention upon the priest and upon what he is doing and upon the manner in which he is doing it.

"There is the question of *time*—the theory, so prevalent, that a low Mass should not take more than a half hour at most. . . . It takes me full forty minutes, as a rule, to carry out the dialog Mass in a satisfactory manner. Occasionally, it may be done in shorter time; but, if there be many communicants, it may take all of forty-five minutes. Of course, I do not expect the congregation to kneel all that time; on the contrary, I insist on the observance of the rubrics for the *Missa Cantata*, which I consider justifiable and which, with the natural interest aroused by occupation with the sacred function, precludes any tediousness.

"Then there is the question of *reading*. The priest must not give simply the 'cue' to the congregation and mumble the rest of the service. He must read the parts, for which a loud voice is prescribed, so that he can be heard and understood through the whole church. He must read clearly, distinctly, and not too fast. He must read according to the sense, with proper emphasis, as though the congregation understood the language—in a word, he must bring to bear upon it all the elocution of which he is capable.

"'What's the use? They don't understand it.' That's the answer I have received again and again to the above. No, they don't understand it, and they are never going to understand it, if they never hear it. But, if they hear it constantly, they will understand a good many beautiful things—*Kyrie*, *Gloria*, *Credo*, *Agnus Dei*, etc., etc.

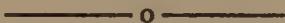
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"Many people are applying for missals; but, again and again I am told: 'It's no use. I can't follow the priest. He goes too fast, and I can't make out what he is saying.'

"Given a priest who will do his best to carry out the above ideals, and the dialog Mass is the simplest thing to stage, and, at the same time, it is the most efficient means of assisting worthily at holy Mass—a wonderful source of blessing.

"In my opinion, it should be the basis and starting point of all our instruction on the holy Eucharist and of all other celebrations, the chanted Mass, the solemn Mass, etc. The latter will acquire thereby an added appeal."

A letter later on from the same priest contained the following paragraph: "This morning, for the first time in many weeks, I again officiated at the *Missa Recitata* in our church. To my great delight, I found that my drilling had not been in vain. The children carried it out better than ever—a large percentage of the lower grades chiming in with the seventh and eighth."



LITURGICAL BRIEFS



E are glad to announce the appearance of a new liturgical venture, *L'Artisan Liturgique*, issued fortnightly by the Société liturgique. It appears in newspaper-magazine form, 20 pages. The first issue, dated January 1, 1927, contains a foreword, and descriptive matter on the altar, a practical course in embroidery, and instructions on the making of chalice linens—in three languages, English, French and Spanish. Various colored illustrations accompany the descriptions. We quote the following from the English foreword of the Editor:

"This style of Church Art Review, filled, as we have conceived it in our minds, with fruitful plans, projects and designs, does not exist at present. And yet it seems necessary that the mighty stream of liturgical life—which at this moment traverses the Christian realm, and draws such numbers of artists, men and women, inciting them to create the 'beautiful for God.'—should be guided into every field where it may give birth to beautiful religious works. We may well say that it is the need that

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creates the organ; for the *Artisan Liturgique* rises spontaneously, borne up by the mere force of things.

"In launching this periodical the Société *liturgique* has been fortunate in securing the devoted co-operation of Monsieur Jacques, who was educated at a Benedictine school; and who offers himself as the artistic adviser of all those who may appeal through our columns to his experience of applied religious art. In our columns he will treat, turn by turn, and in a thoroughly practical manner, everything that has to do with worship: church and altar constructions, symbolic decoration, stained glass windows, church plate, sacerdotal robes, religious images, statuary, etc., etc."

Subscriptions to the new review should be sent to: L'Artisan Liturgique, 1 rue du Palais de Justice, Lille (Nord), France. Price for the U. S., 36 francs (postal check, Lille 26.092).

Another literary enterprise marks the increasing stream of the liturgical life. Dr. Pius Parsch, canon of Klosterneuburg, Austria, has long been known for his activity in bringing the liturgy to the people. To his many other works he now adds that of a fortnightly, *Bibel und Liturgie*, described in the subtitle as "Leaves for the liturgical apostolate among the people." The sixth number of the first volume, dated December 15, 1926, contains several inspirational articles on the Holy Night of Christmas and its liturgy, family celebration, the Psalms of Christmas, etc., written for the ordinary child of the Church in the simplest language.

News was recently received in this country of the death of Dr. Stanislaus Stephan, a priest of Northern Germany, indefatigable in the cause of the liturgical apostolate. He was called away in the midst of activities and of future projects for the spread of the liturgical life among the people. About five years ago he published an "introduction to the language and the ideas of the Psalms," entitled *Psalmenschluessel*. In 1924 followed the excellent Latin exposition of the liturgy: *De elementis liturgiae christiana* (Pustet); and in 1925 his popular exposition of the Christian Sacrifice under the striking title: "*Tuet dies*" oder "*Macht was ihr wollt?*" ("Do this," or "Do as you please?"). The latter was, like the *Psalmenschluessel*, published privately by the author (Marklissa, Schlesien).

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At the beginning of the present school year the theological students of St. John's Seminary, Collegeville, Minn., organized a liturgical study club. The purpose of the club, according to the local paper, is "to become more intimately acquainted with the Liturgy . . . a potent means of injecting a new life of faith into their own souls, to be transmitted later on, to those to whom they will minister." "For greater efficiency," a later report reads, "it was deemed advisable to divide the Club into three units—A, B and C, respectively. Each of these units plans to take turns in bearing the brunt of the regular program." The report of the first general meeting reads in part: "The business of the evening centered mainly about the meaning of Liturgy in general, the Liturgical Apostolate, etc. Discussion was lively throughout the entire meeting, and the spirit elicited gives promise of many interesting meetings in the future."

In the November issue of *The Catholic Educational Review*, an article appeared on "The Liturgy as a Form of Educational Experience" from the pen of the editor, the Rev. Dr. George Johnson. "As we grow and develop naturally by means of our daily experiences," Dr. Johnson said, "So we grow and develop supernaturally by means of our liturgical experiences. . . . The liturgy is experience only when we enter into it in an understanding way; only when it is as vital in our lives as it was in the lives of the medieval Christians." The article further offers some indications of how the liturgy is to be used in the religious instruction of children, and gives promise of a hearty and thorough attack of the problem by the School of Education of the Catholic University.



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THE LITURGY OF THE SEASON

 *third Sunday of Lent.* The first Sunday of Lent described the contest of Christ with the prince of darkness; the second Sunday related the transfiguration. The former was a picture of our battle against sin, while the latter depicted the promised reward. In the Introit of today the Church again points to the forces of darkness: "My eyes are ever towards the Lord: for He shall pluck my feet out of the snare: look Thou upon me, and have mercy upon me for I am poor and alone." But confidently the soul has recourse to God: "In Thee, O my God, I put my trust, let me not be ashamed."

The Epistle urges us to resist the powers of darkness. The conflict between light and darkness, good and evil, is at its height. Detest and avoid all uncleanness or covetousness for it is the principal work of darkness: "let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose For you were heretofore darkness." Heretofore we were slaves of darkness, gentiles held in bondage and servitude by the chains of sin. But "Christ hath delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness." Christ has conquered darkness, and established the kingdom of Light: "For you were heretofore darkness: but now light in the Lord. Walk then as children of the light." We must emerge from the contest victorious over darkness and sin, become children of light, walk in light and love, "as becometh saints."

"Arise, O Lord, let not man be strengthened," the Church sings in the Gradual. In the heat of the battle we cry to the Lord to help us subdue our lower nature lest the enemy triumph: "Have mercy on us, O Lord, have mercy on us" (Tract).

And the Lord hears our prayer. "But if a stronger than he come upon him and overcome him, he will take away all his armor wherein he

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trusted, and will distribute his spoils" (Gospel). Christ, the stronger one, has taken possession of our souls, and overcome the strength of the evil one. During Lent our battle must be brought to a successful issue; the strong one must be overcome; his armor, evil inclinations and passions, must be taken away. He must be deposed from his throne; the house of our soul must be swept and garnished to become, not again an abode of the strong one, satan, but the throne of the stronger one, Christ Jesus the King. The wicked one will gather all his forces, he will assail us with evil representations, countless temptations, but without avail; for we follow the behests of our King. "Blessed are they who hear the word of God and keep it."

Joyfully do we promise obedience to His words, willingly do we listen to His commands: "The justices of the Lord are right Thy servant keepeth them" (Offertory). It is our oblation and consecration to the service of the King, the Prince of Light.

Fourth Sunday of Lent. "Rejoice, O Jerusalem: and come together all you that love her: rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation" (Introit). With these joyful words the Church greets her children on this Sunday in mid-Lent, called *Laetare* (Rejoice) Sunday, or also Rose Sunday. It is spring, nature awakens from her winter slumber; and formerly on this day the first spring roses were brought to the church in Rome. The Pope still blesses a golden rose today in memory of this custom, which he is wont to confer upon some deserving person, generally of the nobility.

The approach of spring in nature causes joy in our hearts. The wintry cold and dread of sin has abated in the past three weeks, and under the benign influence of our Sun, Christ, our hearts are filled with spiritual life, which today bursts forth in joy: "I rejoice at the things that were said to me: we shall go into the house of the Lord" (Gradual). We rejoice especially that the feast of Easter is so near. For Easter celebrates the liberation from the bondage of the evil one; our emergence from death to life.

St. Paul brings this out beautifully in today's Epistle in the comparison of the two testaments. The son of Agar is a symbol of the Jewish synagogue, while the son of Sara is a symbol of the Church. Sara is the free woman, the picture of Jerusalem. We are children of the free

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woman, children of the new Jerusalem, children of the Church. "But that Jerusalem which is above is free, which is our mother . . . we are not children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free." We are the free children of God, heirs of the heavenly Jerusalem. During Lent we cast off the chains that held us in bondage, we regain the liberty of the children of God by dying to ourselves with Jesus, and on Easter rising gloriously, once for all, from the grave of sin.

In the Gospel Christ Himself promises us the Bread which sustains our life. The Church refers to the double bread, bread for our bodies, and the Bread which our heavenly Father breaks for us. Christ by His death on the cross made possible the Bread which is the life of our soul. It is multiplied for our nourishment. "Praise ye the Lord, for He is good: sing ye to His Name, for He is sweet: whatsoever He pleased, He hath done in heaven and on earth" (Offertory). Our heavenly Father accepted the offering of His well-beloved Son on the cross. The Oblation has become the inheritance of the Church, the Bread of the children of the free woman. It is the pledge of our liberty, the cause of our spiritual joy. "Grant us, we beseech Thee, O merciful God: that we may . . . ever receive with faithful minds Thy holy mysteries, of which we are continually allowed to partake" (Postcommunion).

Passion Sunday. The Spouse of Christ goes into mourning at the approaching death of her Bridegroom. Crucifixes, pictures and statues are veiled; the last joyful notes of the liturgy disappear. The Church desires us to participate in the sufferings of the Redeemer; nothing should divert our attention from that awful tragedy about to be enacted on Calvary's heights. Christ appears as high priest, preparing to ascend the sacrificial altar of the cross.

The Introit prayers for today's august sacrifice of Christ on the cross are those with which the Church begins Mass throughout the year: "Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man: for Thou art my God and my strength." Jesus enters upon His sacrifice bewailing the injustice and infidelity of His chosen people. By them He was rejected, though He came to establish His Kingdom among them. We, the gentiles, through the merits of this bloody sacrifice, were enlightened and became His subjects, members of His mystical body the Church.

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"Christ being come, an High Priest neither by the blood of goats or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption" (Epistle). Christ, the High Priest, redeemed fallen man, restored him to a place of honor in His mystical body, not by sprinkling the "blood of goats and of oxen and the ashes of an heifer," but by shedding His own blood. It is the price of our redemption, the ransom paid for our liberation from bondage; it permits us not only to enter the Holy of Holies of the temple, but is a pledge of our admittance into the Holy of Holies, Heaven. "How much more shall the blood of Christ who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God" (Epistle).

The Gospel also shows us the High Priest Christ. He emphatically declares His sinlessness and His origin from all eternity: "Which of you shall convince Me of sin? Amen, amen, I say to you, before Abraham was made, I am." Christ appeared in all his divine greatness; but because His hour had not yet come, when the Jews sought to stone Him, He hid Himself, and went out of the temple. But when the hour should come, the Victim Christ would be ever ready to suffer: "I will confess to Thee, O Lord, with my whole heart: render to Thy servant: I shall live and keep Thy words: enliven me according to Thy word, O Lord" (Offertory).

Readiness to suffer with Christ must animate us. Sacrifices we must gladly bring; crosses we must cheerfully bear, and thus triumph over sin and eternal death: "Who didst set the salvation of mankind upon the Tree of the Cross, so that whence came death, thence also life must rise again, and He that overcame by the tree, on the tree also might be overcome" (Preface of Passiontide).

Palm Sunday. The liturgy of this Sunday consists of two diametrically opposed elements: joy and sorrow. The joy which the Church feels on this day bursts forth in the solemn blessing of the palms and the procession. "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord. O God, King of Israel: Hosanna in the highest." This antiphon the Church chants to pay homage to Christ, who enters the city of Jerusalem as King and Victor. The procession is symbolic of the triumphal entry of Christ into His Church. It also denotes the glorious entrance into heaven. Carrying palms in

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our hands, we too must join the procession, before we accompany the victorious King, Christ, on His sorrowful journey to Calvary: "Thee once with palms the Jews went forth to meet: Thee now with prayers and holy hymns we greet, Glory and praise to Thee, Redeemer blest" (*Gloria laus*).

We have hardly realized the joy of the Church in the blessing of palms and the procession, when this joy turns to sorrow and sadness. Christ appears in holy Mass as the Man of Sorrows, encompassed by His enemies. "O Lord, keep not Thy help far from me: look to my defence; deliver me from the lion's mouth, and my lowness from the horns of the unicorns" (Introit). The enemies of Christ are clothed in the garments of ravening animals. The Church continues the Introit in the words of Christ: "O God, my God, look upon me: why hast Thou forsaken me?" All these chants were sanctified by the dying Savior on the cross: they are the lamentations of the Redeemer: "But, I am a worm and no man: the reproach of men and the outcast of the people" (Tract).

The entire passion of St. Matthew, which is chanted before the Gospel or Glad Tidings, depicts the desertion of Jesus. He is isolated and the multitudes that shouted and clamored to make Him King now demand His death: "Let Him be crucified." We confess our loyalty to the Redeemer by holding our palms in our hands, during the chanting of the Passion and Gospel. We shall remain constant and share the agony of the Man of Sorrows.

The great preacher of the Crucified calls upon us in the Epistle to imitate Christ, who adopted the form of a servant according to the likeness and habit of man. "He humbled Himself, becoming obedient unto death, even to the death of the cross." Here we have the greatest, the most sublime characteristic of Jesus: Humility. St. Paul also indicated the recompense: "For which cause God hath also exalted Him." The Church beautifully prays: "Almighty and everlasting God, who wouldest have our Savior become man, and suffer on a cross, to give mankind an example of humility: mercifully grant that we may be instructed by His patience, and partake in His resurrection" (Collect).

Maundy Thursday. The Mass of Palm Sunday was the prologue for the great drama of the Passion, the solemn commemoration of which the Church begins with Tenebrae on Wednesday evening. The

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institution of the Blessed Sacrament recalls the Last Supper. Today we must be the participants, disciples, gathered around the Master, whom He nourishes with His Body and Blood, and whom He will wash with His blood. The two readings, Epistle and Gospel, are two testaments of the departing Master: His Body and His Love. Christ, the Master, departs; temporarily He is subjected to the fury of the mob. The Blessed Sacrament is removed to a side chapel: The Bridegroom leaves His spouse; the Church goes into mourning.

Good Friday. The Sacrifice of the Mass is not offered today, because the eternal High Priest, Jesus Christ, offers His bloody sacrifice on the altar of the cross. The Church expresses her grief at the death of the Bridegroom: No festive decorations, an empty tabernacle, black vestments. Especially impressive is the unveiling of the cross, the dramatic representation of the crucified Christ the King on the throne of the cross. "Upon the cross a Victim, vanquishing in death, He died." During the veneration of the Cross, the choir chants the *Reproaches*, which are also addressed to us, who were led from the desert of sin and raised to the dignity of members of Christ: "My people what have I done to thee? or in what have I grieved thee? Answer me."

Holy Saturday. This is the day of rest for the Redeemer after the Passion. At the beginning of the ceremonies the Church still is the mourning spouse. But gradually, as the instruction of the neophytes continues, she can restrain herself no longer, and anticipates the holy feast of Easter. The rising of the glorious Easter Sun, symbolized by the blessing of the new fire and the Easter candle, the blessing of the baptismal font, symbolic of our reception into the Church or the resurrection of the members of the mystic body of Christ—all these denote the return of the Bridegroom of the Church and of our souls. And so, in the Mass which follows the ceremonies, the Easter joy breaks forth in an unending Alleluia.

CUTHBERT GOEB, O. S. B.

St. John's Abbey

"SUSCIPIAMUR"¹



ACRIFICE has always been considered the most excellent and effective act of the virtue of religion. It is so esteemed because it is an act of the whole man. If it were only a material process, however exacting and imposing, it would be of slight worth either in God's sight or in the judgment of mankind. It is the mind and the will that make the human being, and any offering which does not include the excellence of those great powers is without value as a tribute to God. As He declares Himself in the Gospel of Saint John: The hour cometh and now is when the true adorers shall adore the Father in spirit and in truth, for the Father also seeketh such to adore Him.—God is a spirit and they that adore Him must adore Him in spirit and in truth. Here we have the supreme law of divine worship, that is of liturgical devotion. We must, of course, pay all possible attention to the outward form of our homage, as our Lord required even in the Temple of old And He suffered not that any man should carry a vessel through the temple but all the while we must carry in our souls and express in our every act, obedience to the first and greatest commandment of the liturgical life: They that adore Him must adore Him in spirit and in truth.

Nor is this a new revelation. It only confirms the injunction which God had laid upon His creatures in the beginning and brought to their attention in ways most impressive and diverse all through the ages which elapsed between the promise of redemption and its accomplishment in the founding of the Kingdom of God upon earth. In the first recorded act of sacrifice, "the Lord had respect to Abel and to his offerings." Observe, the respect or favor is first to Abel and thence to his offerings, "because his works were just;" and the reverse is true of Cain in every way. On through the course of God's dealings with man, sounds ever the same call: Son, give me thy heart.—The offering must represent the thought and purpose of the inner man. In this conformity we have the essence of sacrifice; in the want of it, the essence of a lie. How solemnly it is set forth in the exordium of Isaias: Hear the word

¹ From the prayer following the offering of the chalice: "In a spirit of humility and with a contrite heart, may we be accepted (*suscipiamur*) by Thee, O Lord, and may our sacrifice be so offered in Thy sight this day as to please Thee, O Lord God."—Ed.

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of the Lord, ye rulers of Sodom; give ear to the law of our God, ye people of Gomorrha. What is the abundance of your victims to me? I have enough, I desire not holocausts of rams, and fat of fatlings, and blood of calves and lambs and buck goats. Offer sacrifice no more in vain: my soul hateth your solemnities; I am weary or bearing them. And when you stretch forth your hands, I will turn away my eyes from you; and when you multiply prayers, I will not hear, for your hands are full of blood.—More apposite still seems the word through the Psalmist (Ps. 49): I will not reprove thee for thy sacrifices; thy burnt offerings are always in my sight. I will not take calves out of thy house; nor he-goats out of thy flocks: for all the beasts of the woods are mine, the cattle on the hills and the oxen. If I were hungry I would not tell thee, for the world is mine and the fulness thereof. Offer to God the sacrifice of praise and pay thy vows to the Most High, and call upon me in the day of trouble. I will deliver thee and thou shalt glorify me.—The informing principle or vital element in liturgical practice is, therefore, sincere self-consecration to God by unqualified submission to His will.

Nowhere does this truth find more striking utterance than in what might be called the liturgical epistle, that of Saint Paul to the Hebrews. There the word of the Lord comes to us directly from its ultimate source, the depth of our Savior's Sacred Heart. It expresses the impulse of infinite and everlasting love, with which the work of our redemption was begun: When He cometh into the world, He saith Behold I come: in the head of the book it is written of me that I should do Thy will. O God in the which will we are sanctified by the offering of the body of Jesus Christ, once for all; for by one oblation He hath perfected forever them that are sanctified.

The divine sacrifice is a self-sacrifice. The sacrifice continued for us in the Mass has all its excellence from the interior dispositions of the great High Priest who offered naught but Himself to save us. Why, then, should we not expect to find in the rite of our sacrifice some clear and solemn expression of our will to devote ourselves totally to the honor and glory of God? Surely we ought to have in us that mind which was in Christ Jesus. There are, indeed, beautiful forms of this sentiment in the changeable prayer over the offerings, the *Secreta*. But we naturally look for something especially appropriate in the fixed Order

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of the Mass, and we are not disappointed. Thanks to God and His Church, we find it there; as finely wrought and well set as the most pious heart could desire.

It is the prayer which directly follows the offering of the Chalice. The material elements of the sacrifice have already been selected and set apart for their holy purpose. Then the Church calls upon us to provide the only other element of the sacrifice which it is given us to furnish, namely ourselves. There are those who doubt that this prayer is intended to be a self-offering of priest and people, but it is hard to see how such an opinion can be maintained. There are, aside from the wording of the prayer two things that tend to confirm one in the belief that its purpose is to include us formally in our Lord's act of self-oblation. One is the place given the prayer in the arrangement of the Mass. That obviously suggests the meaning we allege, not only because the prayer is so closely joined to the dedication of the matter for the sacrifice, but because it is immediately followed by an invocation of the Holy Ghost to bless the sacrifice as prepared by us for the glory of His Name. This, although there is another oblation prayer, of general import, yet to be said. Our part would not be complete unless we had set before the Lord all that we can and must contribute to a continuation of our Lord's self-sacrifice, and the chief element of our contribution, under the circumstances, must be an offering of ourselves. In all things, and especially in the Mass, God the Son is the creative pattern of our perfection. We become good by being conformed to His image. "Everyone shall be perfect if he be as his Master."

Then we have to reckon with the source from which the prayer is drawn. It comes from the Book of Daniel, Chapter 3; and whoever took it for use in the Mass, could not have failed to see its true meaning from the context. It is hardly possible that it would be taken and placed where it is in the Mass, without the intention of having it mean for us what it meant for the devout Israelite who first uttered it, and thus gave it a place in the word of God.

The people of God's choice had been false to their eternal King. After pleading with them and warning them in vain, He deemed their iniquities beyond endurance, and took vengeance. The Holy City was pillaged and destroyed, and the glorious Temple of Solomon was involved in the general ruin. To Babylon the wretched survivors of the visita-

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tion were brought as slaves to the heathen. With captivity eventually came persecution. In the name of patriotism, the faithful were taxed with contempt of the local gods. Three of the most prominent among them were seized, brought to trial, and condemned to death by fire. It was in the flames, preserved from harm by an angel of the Lord, that Azarias offered himself and his companions in the words which the Church tries to put into the hearts of her children during the holy sacrifice of the Mass.

The inspired prayer is in part as follows: Forsake us not forever and abolish not Thy covenant. For we, O Lord, are diminished more than any nation and are brought low this day in all the earth for our sins. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first-fruits before Thee, that we may find Thy mercy; nevertheless in a contrite heart and humble spirit, let us be accepted, as in holocausts of rams, and bullocks, and in thousands of fat lambs, so let our sacrifice be made in Thy sight this day, that it may please Thee.—Observe Azarias pleads that the Temple is gone, the material sacrifices prescribed by God's law can not be offered, and to obtain pardon and grace, he asks that their martyrdom be accepted as were the divinely appointed offerings of the liturgy on Sion. This prayer is one of self-oblation, if it has any sense at all. It is almost unthinkable that the Church would empty it of its meaning before taking it into the Order of the Mass.

Recalling the origin of the prayer, we may now be able to appreciate more fully what it is in itself. The heart of this prayer—and indeed the soul of all worship—is in the verb, *suscipiamur*—“may we be accepted,” more literally, “may we be taken up”: yes, taken up even into the life of God. This is the burden of all the Church's supplications, the final object of all her toil. Here the glory of God and man's highest good are one. The purpose of our existence is summed up in that request. It makes articulate an impulse that is deeper than consciousness: it tells of a longing that seems to underlie, as an impelling force, the very roots of our being. This prayer of all prayers will be most readily heard and answered, if only it be offered “in a spirit of humility and with a contrite heart.”

God is truth, and it is truth in us, the reflex of God's perfection, that makes us fit to share His blessed life. Truth in us is first of all,

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humility, for humility is nothing if not a cordial acceptance of the truth about ourselves. Now the first of all facts in our existence is our absolute dependence upon God, without whom we are not even possibilities. He has disposed all things "that no flesh should glory in His sight." Consequently, it is only the prayer of the humble that shall pierce the clouds, for God resists the proud and gives grace to the humble.

In a soul that has sinned, humility must include contrition or sorrow for sin: All have sinned and do need the glory of God If we say that we have not sinned, we make Him a liar, and His word is not in us What participation hath justice with injustice? Or what fellowship hath light with darkness? Or what concord hath Christ with Belial? Sin is privation of God, and contrition is the only way that leads to the abundance of our Father's house. It is contrition of heart, true grief of soul for sin, that alone can undo the wrong, end the unnatural estrangement, and bring the prodigal to his Father's feet and thence into his Father's arms.

Granted the dispositions that our prayer asserts, our sacrifice must be pleasing to the Lord of all, for He has said that He dwells in the high and holy place, in eternity, and with him also that is of a contrite and humble heart (Is. 57, 15). Oh, what a weight of misery rests upon the souls of men, because they will not let the love of God have its blessed way! Let us at least attend to the excellence and the need of this simple and beautiful appeal to His mercy. It implies a promise, but it is a vow that our nature calls for. In the midst of our offering, let us speak out the word which makes the divine sacrifice truly ours. The blessing that is asked in the prayer which follows will surely come, if we impede it not; a blessing greater than our poor, weak minds are able to conceive. The forms of bread and wine, natural symbols of our lives and persons, will be made a coefficient of the divine Presence and a vehicle of life to our souls. Our prayer, *Suscipiamur*, will be answered: we shall be taken up, up with our Lord and our Brother into the life of God, as His own word pledges: To him that overcometh, I will give to sit with me in My throne: as I also have overcome, and am set down with my Father in His throne. As God, He has an infinite grandeur which He cannot share with any creature, but has it only with His Father and the Holy Ghost. As Man, however, He has a glory of good-

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ness, which He can and will impart to all who are one with Him, the sovereign Priest of the Mass, in a spirit of humility and with a contrite heart. *Fiat, fiat!*

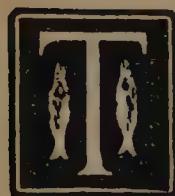
RICHARD E. POWER.

Springfield, Mass.

"The initiation of children into the liturgical life should take place in the catechism classes, and above all in the Christian school. However rudimentary such an initiation may be, it will in its very nature be a seed bearing great fruit. It is not difficult to speak of the Mass and the Sunday Vespers to children, and to show them how to follow these services. It is also easy to give them a word of explanation on the Epistle or the Gospel, or some other part of the Mass, or the Vespers, and to derive a lesson for them from it, which will give them ample matter for meditation. Is there any better way of making a striking appeal to their understanding, and of moving their hearts? There is no lesson in religion so appropriate to the young as the instruction we call liturgy. If by means of such instruction the children are gradually imbued with the principles of the Catholic religion, how they will blossom! How they will love the services of the Church! And loving them, how joyfully the children will assist at them! How abundantly their little hearts will draw from them the succor of which they are in such need!"

—A. BRASSART.

A PAPAL MOTTO AND ITS MEANING



THE current springtime of liturgical observances and liturgical study in the Church derives its inspiration mainly from the venerated Pius X. He sought in the liturgy a most potent means of bringing to fruition his central purpose: "*Instaurare omnia in Christo*, to re-establish all things in Christ." In this oft-repeated watchword, as understood by Pius X, therefore, we may say that the aims of *Orate Fratres* and all similar endeavors are contained. Now it happens that our Douay-Challoner version of holy Writ gives us a very inadequate rendering of these words from St. Paul. Hence it is of prime importance for us to study the motto of Pius, that by penetrating its wealth of meaning, we may more correctly estimate the goal of a liturgical revival.

The subtlety of the Greek mentality, and St. Paul's faculty of putting his whole theology into a single phrase, unite to form a very real obstacle for us at the outset. Before dealing with this, however, it were well to recall Pope Pius' words in their first and classical context, his first encyclical *E supremi apostolatus cathedra*:

"Nevertheless," he says, "since it has pleased Divine Providence to lift our lowliness to this plentitude of power, we raise up our mind in Him who strengthens us, and as, borne up by God's might, we set our hand to the work, we proclaim that in bearing the Pontifical office it is our one purpose to 're-establish all things in Christ' (*Ephes. 1, 10*) so that 'Christ may be all and in all' (*Col. 3, 11*)."

The verse, of which our motto is a part, reads as follows in our Douay-Challoner version: "In the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth, in Him." The passage is an unfolding of the divine purpose and pleasure of God. Hence the picture these words call up may be described briefly as follows. The eternal Father created all things by the Son of God, the eternal Word: "All things were made by Him and without Him was made nothing that was made." Came sin and wrought its awful devastation both in heaven and on earth. Then Christ paid the ransom of sin, redeemed men on earth, and opened the gates of heaven. Hence in Christ is order restored, and all things in a measure re-established in Him. The words, understood thus, really say very little, do not even

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hint at the wealth of meaning St. Paul packed into them, and of which Pius thought when he chose them for his symbol.

The word rendered "re-establish" (*anakephalaioo*) really means in the original either one of two things: first, to sum up, to epitomize; second, to bring to a head, or give a head to. In the former meaning the word was used in St. Paul's letter to the Romans: after enumerating a number of precepts, he says, "These and all other commandments are *summed up* in this sentence, Thou shalt love thy neighbor as thyself" (13, 9). Therefore to say that all things are summed up in Christ is to say that Christ is all possible created excellence.

"If we transfer this notion to our present passage," says Fr. Knabenbauer in his Commentary on Ephesians, "we shall explain it as follows: All things which are in heaven and on earth, whatsoever good, whatsoever beautiful, whatsoever lovable in heaven and on earth, all are contained and in a surpassing manner gathered together and reduced to a form in the person of Christ, in whom are hid all the treasures of wisdom and knowledge. . . . This notion of Christ, if so it strike deep roots in our hearts, is rendered acceptable (profitable) according to the riches of His grace." Understood in this sense the motto of Pius X enunciates a unique glorification of Christ, similar to the exclamation of St. Thomas the Apostle, "My Lord and my God!" Understood in this sense it fits best, some hold, with the general usage of this term, and the general scope of this whole passage.

Because Pius X did not allow his short motto to stand alone, but added as its complement these other words, "so that Christ may be all and in all," it seems to us quite clear that he understood this verb in the sense of bringing to a head, or giving a head to. The motto would then be, to bring all things to a head in Christ, or, better, to give all things a head in Christ. "It is God's decree," St. Paul would say, "that all things, things celestial and things terrestrial, things angelic and things human, things visible and things invisible, be brought under the headship of Jesus Christ." By taking Paul's words in this sense we find expressed in five words Paul's whole theology of redemption, grace, and Christian life.

Corporate union with Christ and corporate unity in Christ are the fundamental concepts of St. Paul's teachings: "Ye are all one person in Christ Jesus" (Gal. 3, 28) is the burden of almost every page of the

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epistles. To express this intimate union in the body of Christ, Paul uses and coins a bewildering series of words, as coheirs, concorporate, comparticipant, coburial, coressurrection, coexistence, joint reign. In baptism the Christian ended his old, individual life, was absorbed into the body of Christ. "For all of you who were baptized into Christ, have put on Christ," he says to the Galatians (3, 27). Explaining to these same neophytes how he had died to his former self that he might live to Christ, he does not hesitate to say: "It is no longer I that live, but Christ that liveth in me" (11, 20). "We grow in all things into Him, who is the Head, Christ," he says to his Ephesians (4, 15).

Now sanctification was intended for every man that came from the hand of God: "Who wisheth all men to be saved and to come to the knowledge of the truth" (I. Tim. 2, 4). Even irrational nature, Paul teaches us, in some way was to be redeemed in Christ: "For we know that all creation doth groan and travail unto this hour (till it) be freed from its slavery to corruption" (Rom. 8, 20-22). But sanctification by Christ means to live with "Christ-life"—this expressive term is Fr. Martindale's—means to be a member of Christ's body. Thus are all things given a head in Christ.

The same Fr. Martindale in his *Princes of His People: II: St. Paul*, which some have acclaimed the best explanation in our language of the Pauline epistles, thus understands the passage in *Ephesians* from which our motto is taken:

"Once more Paul's vision sweeps from end to end of existence without hesitation. . . . He sees God, and God's creative act, and God's eternal intention in thus creating, and God's concentration, so to say, of reality in Christ so that things do not achieve their full meaning, carry out the purpose of their existence, till they be supernaturally 'oned' (made one) in and through Him. . . . Paul sees the consummated universe, . . . as the heaping up of all the past, as of all future ages, into Christ. The world, heaped up towards Christ, transfused with His life,—that, for Paul, is the consummation of God's creative act" (p. 224). "He willed to bring all things as to a head in Christ" (p. 223).

At long last we are prepared to read the verse we are discussing in its full context. This we quote from the new *Westminster Version of the Sacred Scriptures*, with which we are gradually being enriched. A

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slow and thoughtful reading of this page of St. Paul will give us a breath-taking concept of our dignity as Christians, and of the admirable power of Christ, who makes all things live with Christ-life. The verses follow immediately on the salutation in the first chapter of *Ephesians*:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing on high in Christ. Yea, in Him He singled us out before the foundation of the world, that we might be holy and blameless in His sight. In love He predestined us to be adopted as His sons through Jesus Christ, according to the good pleasure of His will, unto the praise of the glory of His grace, wherewith He hath made us gracious in the Well-beloved. In Him we have redemption through His blood, the forgiveness of our transgressions, according to the riches of His grace. For God hath given us abundance thereof, together with full wisdom and discernment, in that He hath made known to us the secret of His purpose according to His good pleasure. It was the purpose of His good pleasure in Him—a dispensation to be realized in the fulness of time—to bring all things to a head in Christ, both the things in the heavens and the things upon the earth."

It remains for us only to read in its context that phrase addressed to the Colossians that Pope Pius X used to supplement and interpret his famous motto. Here again we shall find ourselves brought sharp up against what we may call Paul's only argument: sanctification means incorporation into Christ. The words run:

"Strip off the old man with his practices, and put on the new, that is being renewed to fuller knowledge 'after the image of his Creator.' Herein, (i. e., in Christ), there is not gentile and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, freeman, but *Christ is all and in all*. . . . And in your hearts let the peace of Christ stand supreme, whereunto also ye are called as (members of) one body."

To sum up: The motto of Pius, instead of meaning to re-establish, or renew, all things in Christ, really means to give all things a head in Christ, or to bring all things under the headship of Christ. Instead of being a colorless symbol of mankind's spiritual regeneration, it is in reality a clear-cut expression of God's purpose, Christ's purpose, and hence, the Church's purpose, of putting Christ-life into all things in heaven and on earth.

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This motto, then, means, as Pius' actions uniformly proved, that those outside the Church must be brought to membership in it. This growth of the Church must go on and on till the mystical Christ grow to His full stature: "the fullness of Him who is wholly fulfilled in all" (Ephes. 1, 23). This is why the Church in our days is the nursing-mother of missions, why she constantly rejoices in new children in a thousand frontier chapels. Christ-life must constantly flow into new lives hitherto barren of justice and truth.

This motto means, above all else, that the Christians of the fold must be brought back from their present sense of individualism and disunion to a *conscious* incorporation into Christ, to *conscious* unity with each other as fellow members of the body which is Christ. This is why Pius X and his successors have turned our attention to the liturgy, the means established by Christ for fostering this sense of union. This is why we are bid over and over to assist daily at the greatest liturgical function, the common sacrifice of the Mass, and to partake of the common Communion-banquet. The Church knows that St. Paul was inspired by the Holy Spirit when he wrote to the Corinthians (I. 10, 17): "The cup of blessing which we bless, is it not *fellowship* in the blood of Christ? The bread, which we break, is it not *fellowship* in the body of Christ? We many are one bread, one body, for we all partake of the one Bread."

Fittingly, fruitfully, providentially do liturgical movements in various lands, the *Orate Fratres* amongst us and similar publications elsewhere, re-echo the message and motto of Pius X, when he spoke to the entire world at the time of his crowning: "Wherefore if any ask of us a symbol to show forth the purpose of our mind, we shall ever give him this one alone: "*Instaurare omnia in Christo*, to bring all things under the headship of Christ."

May Christ-life rise in every heart!

GERALD ELLARD, S. J.

St. Louis University

THE STATIONS OF PASSION WEEK AND HOLY WEEK



assion Sunday, or Sunday "in Mediana:" Station at St. Peter. The station at the Vatican today is the last remaining trace of the *Pannuchis* (Vigil) which, in the time of Pope Gelasius (d. 496), was celebrated at the tomb of the Apostles during the night previous to the solemn ordination of the priests and deacons of Rome. Today begins the fortnight of immediate preparation for Easter; in the third century, this included a twelve days' fast preceding the dawn of the Resurrection. In the sacred liturgy we can still distinguish the special cycle formed by this holy Passiontide. Whereas during Lent, which was of later institution, the Church is chiefly occupied with the instruction of the catechumens and with the preparation of the penitents for their solemn reconciliation on Holy Thursday, all this takes a secondary place during the last fortnight. During these two weeks but one thought predominates in the Missal and in the Breviary—the thought of the Just One, who realizes the bitter persecution which His enemies are plotting against Him. The Mass of this Sunday is entirely dominated by the memory of the sacrifice on Golgotha. It is one of the most beautiful and pathetic in the whole Roman antiphonary. The Gospel describes the beginning of the great war of Judaism against the Redeemer: because He professes His Divinity, the Jews are about to stone Him. The Epistle, taken from the letter of St. Paul to the Hebrews, introduces Christ as the Highpriest of the New Law. There is no relation between the Mass and the church of St. Peter. (Schuster, II, 145 ss.)

Monday of Passion Week:... Station at St. Chrysogonus. On this day the faithful assembled at the church of St. George at the foot of the Palatine Hill, crossed the Tiber, and entered the Basilica of St. Chrysogonus near the classical guardhouse of the *Vigiles*. The fact that the Lesson of today's Mass records the preaching of Jonas at Niniveh may be attributed to the penitential character of Lent. The penance of the Ninivites is a prototype of the Lenten fast. In the Gospel Christ says to the Jews: "You shall seek Me and shall not find Me and where I am, thither you cannot come." Then He speaks of the streams of living water: "If any man thirst, let him come to Me and drink. He that

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believeth in Me, out of his belly shall flow rivers of living water." No doubt, the approaching days of the commemoration of Christ's Passion gave occasion for the selection of the Gospel. Whether there was also a well at San Crisogono can not be ascertained at present. The Romans believe that the church of S. Crisogono preserves the remains of the dwelling of St. Chrysogonus under its sanctuary. But this seems improbable because St. Chrysogonus does not belong to Rome; he is a martyr of Aquieja and was only brought into connection with the Eternal City by the untrustworthy legend of St. Anastasia.

Tuesday of Passion Week: Station at St. Cyriacus (S. Maria in Via Lata). The *Ordines Romani* observe that no station was held on this day, and consequently, no church was indicated from which a procession started. This station must therefore be of later origin. The title of St. Cyriacus was founded at the beginning of the fourth century; but its founder should in all probability be distinguished from the martyr St. Cyriacus whose feast is celebrated on August 8. By reason of his bearing the same name, the latter eventually became the patron of San Ciriaco on the Quirinal Hill. This church has ceased to exist for centuries. The palace of the Ministry of Finances covers the site of the ancient church of S. Ciriaco in Thermis. When it fell into ruins, the station was first transferred to another church of St. Cyriacus, called "*de Camilliano*", near the Via Lata. This church was an important deaconry for the support of the poor; it was connected with a convent of nuns and situated on the present Piazza del Collegio Romano near the Corso. Also this church was demolished when, in 1491, the new church of S. Maria in Via Lata was built, to which the head of St. Cyriacus and the bodies of his companions were brought. Alexander VII (d. 1667) transferred the forgotten title of St. Cyriacus to S. Maria in Via Lata; the Missal, however, retained the ancient rubric, "Statio ad S. Cyriacum." This celebrated Roman martyr has at present no church dedicated to his name in the city of Rome. The tradition which connects St. Paul with this locality is inadmissible (Marucchi); it originated only in the tenth century. We may wonder why the story of Daniel in the lions' den and his being fed by Habacuc is related at this station. This Lesson is a "*crux interpretum*," a puzzle for interpreters. But the riddle is solved when we consider that the legend of St. Cyriacus records that the deacon St. Cyriacus provided for the needs of the

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Christian prisoners, just as Habacuc had provided for the needs of the Prophet Daniel. He brought food and drink to his brethren of the faith who were groaning under the hard labor at the construction of the Baths of Diocletian. In the crypt of S. Maria in Via Lata, an ancient painting was found which represents Habacuc being borne through the air by an angel. Another reason for choosing the story of Habacuc is, that according to his apocryphal Acts St. Cyriacus made the long journey to Babylon to meet the king of Persia, and Satan boasted of having carried him there. Habacuc was also carried to Babylon, and the Lesson of the Mass, recording this fact, begins with the words: "The Babylonians gathered together against the King." The fact that the name of the city on the Euphrates is mentioned in both the Lesson from Daniel and the Acts of St. Cyriacus, presented another occasion for the selection of this Lesson. Such superficial accommodations are quite common in the pericopes of later stations. An allusion to the charity of St. Cyriacus towards the poor occurs also in the Offertory: "He hath not forgotten the prayers of the poor."

Wednesday of Passion Week: Station at St. Marcellus. The people on this day started in procession from St. Mark's near the Piazza Venezia. The station church of St. Marcellus, the holy pope and martyr, is situated near it on the Via Lata. In the Gospel we see Jesus walking in the Temple, in the porch of Solomon. He speaks of His divinity: "I and the Father are one the works I do in the name of My Father, they give testimony of Me the Father is in Me and I in the Father." As a loving shepherd, He speaks of the sheep who hear His voice: "They shall not perish forever and no man shall pluck them out of My hand." These words of the Savior are well adapted to the task, the office, and the dignity of the Roman Pontiff (St. Marcellus), but the Gospel of the Mass refers principally to the history of Christ immediately before His Passion, and the Lesson to the Catechumens who are learning the commandments of God.

Thursday of Passion Week: Station at St. Apollinaris. The procession assembled at the church of St. Maria in Via Lata. An untrustworthy medieval tradition asserts that this was the site of the house hired by the Apostle St. Paul when, at the time of his first captivity, he spent two years in Rome, in the company of St. Luke. History, however, gives us no clue as to the whereabouts of this dwelling place of the Apostle.

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From S. Maria in Via Lata the procession went to the church of St. Apollinaris, the patron saint of Ravenna. In this church, situated near the former Baths of Severus, began the work of the *Doctrina Christiana*, as enjoined by the Council of Trent. Since 1814, the Roman Seminary was housed at St. Apollinaris; in recent years, however, the seminary has been transferred to the Lateran. The Mass of this station, one of those inserted by St. Gregory II, breathes the spirit of penance. The penitent Magdalen washes the feet of the Lord with tears of compunction and is therefore found worthy to hear the words: "Many sins are remitted unto her." There is no relation whatever between the pericopes and the saint, but the Lesson recalls the tribulations of Rome when, during the pontificate of St. Gregory II, the Lombards made war upon the city of St. Peter: "Let all them be confounded that show evil to Thy servants; let them be confounded in all Thy might and let their strength be broken" (Dan. III, 44).

Friday of Passion Week: Station at St. Stephen on the Celian Hill. From the well known basilica of Ss. John and Paul on the Celian Hill the procession moved to the neighboring church of S. Stefano Rotondo. For the remainder of Lent, the customary allusion to the church and its surroundings are completely set aside and the attention of the faithful is directed to the Passion of Christ. The formularies of the Masses are dominated by the events which occurred between Thursday of this week and Easter. Only occasionally the cries of the distressed Roman Church during the terrors of war are still heard in the Introits and the other parts of the Mass which were sung by the *schola cantorum*.

Saturday of Passion Week: Station at St. John before the Latin Gate. In the early Middle Ages this Saturday preceding Holy Week, in which the great ceremonies began, was non-liturgical: "*sabbatum vacat.*" This was for the purpose of affording the people some rest. At St. Peter's the Holy Father distributed alms on this day. In the course of time, however, a station was instituted at the church of St. John before the Latin Gate. It seems there was no special church from which the procession started, unless it was the Lateran Church.

Palm Sunday: Station at the Basilica of the Savior in the Lateran. In the late Middle Ages today's station was, at the desire of the Pope, sometimes celebrated at the Vatican, and the blessing of the palms then took place in the church of S. Maria in Turri, which stood in the atrium

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of the basilica. When the station was held in the Lateran, the palms were blessed in the oratory of St. Sylvester, connected with the Lateran.

Monday of Holy Week: Station at the Title "de Fasciola," now at St. Praxedes. The procession started from the church of St. Albina on that side of the lesser Aventine Hill which rises above the spacious ruins of the Baths of Caracalla. At a short distance stands the small basilica "*de fasciola*," which a very old tradition connects with St. Peter at the time when he sought to escape from persecution by leaving Rome. Near the first milestone on the Via Appia, the Apostle stopped to replace the bandage (*fasciola*) which covered the wound in his leg, caused by the fetters that he had worn in prison. At that moment Christ Himself appeared to him, going towards Rome. "*Domine, quo vadis?*," St. Peter inquired of his divine Master. "*Eo Romam, iterum crucifigi: I go to Rome, to be crucified again,*" answered the Lord. The vision disappeared, but Peter understood from these words that it was in the person of His first Vicar that Christ was to be put to death in Rome. Obedient to the implied command, he returned in all haste to the city. This pleasing legend is of great antiquity and it gathers strength from the very name, "*de fasciola*," given to the church as early as the beginning of the fourth century. Under the altar rest the bodies of the martyrs Ss. Nereus, Achilleus and Domitilla, which were transferred thither from the neighboring cemetery of Domitilla on the Via Ardeatina when this cemetery fell into disuse after the time of Paul I (d. 767). In later years, when the whole region of the Via Appia, even within the city, was deserted on account of the prevalence of malaria, the church of the *fasciola* also fell to ruin; hence the bodies of its martyrs were conveyed to the church of St. Adrian on the Forum. At that time the station was transferred to St. Praxedes near St. Mary Major. No new church for the *collecta* of the station was chosen in the place of St. Albina, because the stational processions were no longer held after the *fasciola* had been abandoned.

Tuesday of Holy Week: Station at St. Prisca. The procession on this day started from S. Maria in Portico, formerly situated in the porch of the palace of St. Galla, daughter of the consul Symmachus. The church and hospital of St. Galla still show the exact site on which, until 1618, the original diaconal church *in porticu Gallae* stood. The processional route along the Via della Bocca della Verita to S. Matia in Cosmedin

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and from there up the Aventine to the church of St. Prisca, was rather long. This remote church was selected for the station probably because of its connections with the holy Apostles Ss. Peter and Paul.

Wednesday of Holy Week: Station at St. Mary Major. The procession assembled at St. Peter in Chains and went to S. Maria Maggiore. Both churches are situated on the Esquiline Hill. At the time of St. Leo the Great (d. 461), this day was non-liturgical, i. e. the Mass was celebrated in the evening.

Maundy Thursday (Feria V in Coena Domini): Station at the Lateran. Originally there were three Masses on this day, one in the morning for the reconciliation of the public penitents, another for the consecration of the holy oils, and a third, at the close of the day, in commemoration of the Last Supper and for the Easter Communion. It is easy, therefore, to understand why it was more convenient to hold the station at the Lateran than at St. Peter's, which was at that time situated outside the city walls. The threefold *synaxis* (celebration of the Lord's Supper) held formerly by our forefathers had suggested a wise curtailment of the ceremonies, hence we find in documents of the eighth century that the third Mass began directly with the preface, omitting the pericopes, psalms, and prayers which usually precede the sacrifice. For this reason the first part of the Mass for Maundy Thursday in our Missal has no Proper of its own, but has borrowed its contents from other Masses.

Good Friday: Station at the Holy Cross in Jerusalem. Christ had said: "It cannot be that a prophet perish out of Jerusalem" (Luke 13, 33). For this reason the station is held today in the basilica known as "Sancta Hierusalem." The pope formerly went there barefoot in the procession from the Lateran, swinging a censor filled with precious perfumes before the wood of the true cross, which was carried by a deacon, whilst the choir sang: "*Beati immaculati in via:* Blessed are the undefiled in the way." It is not the object of this paper to give an account of the various modifications of the Good Friday ceremonies, since that would require a long treatise.

Holy Saturday: Collecta for the Catechumens at the Lateran. In olden days the paschal fast was very strict, extending from the evening of Good Friday until the dawn of Easter Sunday; in Rome not even children were dispensed from this fast. Mass was therefore not cele-

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brated because the whole Church was watching in devout expectation for the night in which the mystery of Christ's resurrection should be celebrated. It cannot be the object of these short sketches to show how the rites of the holy night developed. St. Augustine, in his *Confessions*, gives a beautiful account of the baptism of the rhetorician Victorinus which took place on Holy Saturday. (Schuster II, 225. Schuster also gives a very complete description of the *Eucharistia Lucernaris*, the Evening Liturgy of Holy Saturday on p. 243 ss. of his book.)

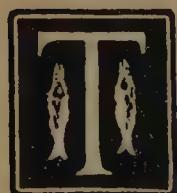
F. G. HOLWECK.

St. Louis, Mo.

"The externals of the liturgy, therefore, do not speak the language of atrophy, of death, but of life, of the spiritual. They are not a superfluous addition of the liturgy, but essential; not a mere shadow of the personal, but the personal itself, its ripest fruit; 'a reasonable, spiritual service' (Rom. 12, 1). Far from considering the externals as impediments, we should rejoice that they enable us to breathe our entire inner life into them and to express ourselves by their means. The greatness of God, indeed, has no need of our external customs and forms. But our human nature needs them all the more, in order to become the more perfectly true, in order to perfect itself also externally, and express the inner and the outer in one and the same breath."—DOM PANFOEDER.

The Editor's Corner

OUR UNSEPARATED BRETHREN



THE TIME is again drawing near when the liturgy of Good Friday will vividly call to mind the bond established between God and man on Calvary. "And I, if I be lifted up from the earth, will draw all things to myself." The sacrifice of Calvary drew all unto Christ, and united all through Christ into a common holy brotherhood. Calvary is the sign and the seal of this fraternal bond, cemented in the Blood Divine. From the Cross it was preached to us most eloquently that even our enemies should be the objects of our love. And if even our enemies, how much more so our friends, our separated brethren, those who are seeking God and His salvation sincerely, brothers of Christ in desire if not in external bond; and still more, our unseparated brethren, those with whom we are through Christ in living communion, who are living members of the mystic body, equally members of the divine Head with us!

The Holy Father has often shown his tender anxiety and solicitude for the members of the Greek Orthodox Church in a special manner. There are many members of this Church in our own country. There are also over five-hundred thousand members of the Eastern Greek Catholic Church scattered over the United States and Canada. The latter are in a very special manner our brethren in Christ, full, living members engrafted upon Christ through union with his visible representative on earth, the Pope of Rome. Their churches are most truly temples of God, their sacrifice is one and the same with our own, their priests are also priests for us, and their bishops are as truly bishops for us as is any consecrated bishop of our own Latin rite. They are most truly our unseparated brethren.

These unseparated brethren are scattered over the land, and we meet them in all larger cities and many smaller ones. We shall meet them more frequently as time goes on, and as their children increase. Yet we must confess that often we have not so much as recognized them, still less extended to them the fraternal kiss of Christ. Indeed, we may not understand their languages, we may not fully understand

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their rites of celebration, but we must be one with them in spirit. If it is true, as some say, that our own Latin rite is the gathered bouquet of the best flowers of the earlier rites, it is also true that their rites are generally of a tradition more ancient than ours, and fully sanctioned by him whose word alone should forbid us condemn or look askance.

It is not wholly correct to say that we have never recognized our unseparated brethren. Often, let us confess it frankly, we have been inclined to look down upon them because of the external differences between us. They have not infrequently felt this, we may be sure, as an injustice, all the more so because they are conscious how contrary it is to the truth that should enlighten every man. Many readers may be living where they come in contact with these brethren. What a worthy mission for them to go out of their way at times in order to meet these our unseparated brethren and give them the greeting of peace, to recognize their priests and greet Christ dwelling in their churches!—As for the rest of us—let us remember them when at Mass we so often pray for the whole Church. It will help us to enter with greater perfection into the divine sympathy Christ has for all his brethren, and therefore help us to unite ourselves more intimately with Christ both as offerers and as oblation in the sacrificial drama of the mystic body.

IN MEMORIAM

A second time in the short term of its existence *Orate Fratres* mourns the death of an Associate Editor. Monsignor F. G. Holweck, whose third article on the Lenten stations appears in the present issue, died Tuesday, February 15, at the age of seventy. The editor's first impression of the departed associate was that of a genial host, whose good cheer set off most pleasantly the wide erudition of the exceptional scholar. The last impression came by way of a letter dated but a few days before his death: "I shall write some of the articles you mentioned as soon as I return from the hospital, where I have to undergo an operation (not dangerous)." The words are typical of the energetic servant of the Lord, with whom intention and fulfillment were ever one. Monsignor Holweck was an eminent scholar in the lore of the saints; he has now passed from the dreamland of earthly knowledge to the true home of everlasting wisdom.

The Apostolate

"That Christ be formed in all" — Pius X



OME time ago the editor was told by a Sister of the College of St. Catherine, St. Paul, Minn., that the problem of attendance at daily Mass by the young ladies of the college had been solved through the simple means of interesting the latter in the use of the Missal. Upon request the following account was recently received:

"I am happy to have this opportunity of telling you how we, at St. Catherine's, are growing in our appreciation of the Missal. Two classes, the third year in High School and the Seniors in College, rival one another in trying to 'master the Missal.' The High School people meet three days a week and the College girls once a week, to study its use. We read Father Dunney's book, *The Mass*, in connection with our study of the Missal, and include both these specific studies in a more extensive study of *Liturgy*.

The idea behind our plan is in general, growth in a genuine religious attitude through increased individual participation in the services recommended by the Church; and in particular, 1) daily attendance at Mass, 2) attention during Mass, and 3) the higher satisfaction that comes from understanding and doing what is right and appropriate.

Our difficulties are not numerous. Getting everyone to buy a Missal, teaching the vocabulary of the Missal, and making the first exercises attractive were the chief ones.

These difficulties and the desire on our part to secure a sustained interest in the use of the Missal we tried to meet by:

- 1) having a display of Missals (Roman, Lasance, and St. Andrew) in different bindings, and comparing their merits;
- 2) counting the variable parts of the Mass and the directions of variation in order to realize how much of the Mass might be missed without the Missal;
- 3) fostering the ideal of knowing the terms in which to describe our liturgy to Protestants;
- 4) reading the Mass in dialog;

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- 5) memorizing one invariable part of the Mass: the Gloria, etc.;
- 6) tracing the history of the Mass as reflected in the Missal (divisions: the Mass of the Catechumens vs. the Mass of the Faithful, etc.);
- 7) finding in the Bible the Epistles, Gospels, and Psalms of the Missal and re-establishing their contexts;
- 8) preparing mass cards (showing parts and pages): a) for certain days, b) for all the changes that occur during one week;
- 9) helping to guide the choir in choosing the Proper of the Mass to sing;
- 10) encouraging each student to follow her own special interest, as a project, such as: 'Teaching boy how to serve Mass,' 'Building a background for appreciation of the Mass,' etc.

This year as last, I see the fruits of the use of the Missal: more students attending Mass, intelligent discussion of the Mass, voluntary choice of books to read touching the Mass, and promotion of a worthy interest by recommending the use of the Missal to less fervent or less well-informed friends. The enclosed papers indicate what the students themselves think of the use of the Missal."

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Together with the above account a number of answers by the students were sent in, presumably elicited by some such question as: "What advantage have you had from the use of the Missal at Mass?" A number of similar answers were also received from Conception College, Conception, Missouri, where the *Missa Recitata* was introduced a number of months ago. The latter answers, by high school and college boys, were apparently made to the question: "What do you think of the dialog Mass? Any suggestions?" A brief sketch of the various answers should be of interest.

Some answers stress the advantage of a "better understanding of the Mass;" "it makes one enter more seriously into the spirit of the Mass since one knows just what the priest is saying and doing at the altar." Again, by reading the different collects, secrets, and the like, for the different days, "one gets more into the spirit of the day, or the feast celebrated, and consequently can enjoy Mass more completely."

As a consequence there is a difference in the attitude of attendance. "The Missal aids in making me be more attentive, keeping my mind on what is going on;" "it makes the Mass a familiar service and not merely

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a devotion of custom." The dialog Mass "helps to keep the attention of all" and "to overcome distractions." "It is a great help," suggests a lad, "in overcoming a 'lazy' attitude during the holy Sacrifice;" which is probably what another meant by the words: "By following the Mass in that way, it seems much shorter."

"The Missal has brought me more enjoyment than any other thing I have ever possessed," admits a young lady, "because it brought me to a fuller realization of the spiritual beauty and richness of the great sacrifice of the Mass." Another has learned that "the prayers, psalms, and offerings found in it are of ever increasing and lasting beauty." Others, in fact most of the answers, speak of increased devotion at Mass. The dialog Mass "increases my fervor and brings me closer to our Lord," suggests one; and another: "It makes one feel closer to God and desire to receive Him."

"So beautiful and dear to me has become the dialog Mass," writes a boy in youthful enthusiasm, "that whenever I attend a Mass in which the people do not unite by word of mouth with the priest in offering the Mass, or when I fail to attend Mass at all—I feel a strange emptiness or lack of something the entire day." Over against such a fervid declaration must be placed this solitary one: "The dialog Mass has helped me greatly to understand the holy Sacrifice, but I don't believe it has stimulated my devotion; rather lessened it. The prayers become too monotonous."

Other answers stress the inspiration received from helping to take part in the Mass more intimately, instead of "merely hearing" it; and one voices the opinion that the dialog Mass has greatly increased the number of daily recipients of Communion.

Missionary zeal was also shown in some answers. A number (innocently) suggested that the whole of the Mass, "also the Canon," should be recited aloud. One lad thinks the dialog Mass "should be encouraged everywhere," while still another declares he is "going to introduce it in the school at home during this vacation." Even poetic inspiration was given, and an answer in four couplets begins thus:

"I think that I have never seen,
A way more elevating and supreme . . ."

LITURGICAL BRIEFS

A pamphlet by Raymund James recently appeared on "The Origin and Development of Roman Liturgical Vestments" (The Catholic Press, Haven Road, Exeter, England). It is a reprint from the Benedictine quarterly, *Pax*, numbers 78 and 79, with the addition of six illustrations of so-called Gothic vestments. In a clear but concise way, the author gives a very interesting and informative history of the Roman liturgical vestments. He traces the origin and development of the vestments with historical exactness, devoting special attention to the chasuble and its ornamentation, as well as to its mystical signification. The pamphlet should stimulate interest for further study.

A series of articles by Father Ellard, S. J., has been appearing in *The Queen's Work* (October to January). The author explains the importance of the liturgy in the Catholic spiritual life to the sodalist readers, and shows how fittingly it is the form of worship to be fostered by the members of the sodality of the blessed Virgin. The letters he has received from readers of the articles, of which he makes mention in one of the instalments, show that he has been very successful in bringing the liturgical idea to the attention of a host of interested readers.

Interesting as it is to note how much of our very modern life is reflected by the blessings set out in the new *Rituale Romanum*, it is still singular to learn of the solemn benediction of a radio station. In blessing a new super-power station at St. Louis University recently, Archbishop John J. Glennon, D. D., said in part:

"Radio has a great mission before it. The Holy Spirit proceeding from the Father and the Son is the Spirit of Truth, and our Church antiphonal, quoting the Scriptures, says: 'Send forth Thy Spirit, O Lord, and they shall be created, and Thou shalt renew the face of the earth.' Similarly, since this spirit of the air is God's creation, may we not hope that it also will be the bearer of truth to the ends of the earth, and that in place of the prejudices and tears and fears that mark at present the life of so many peoples—that this spirit will bring to them knowledge and wisdom and faith and hope, and that they will hear from it of their Creator, its voice being to them as the voice of conscience, which is the voice of God?"

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The late Monsignor F. G. Holweck, of St. Francis de Sales Church, St. Louis, compiled a small pamphlet entitled "Evening Devotions for the Feast of Christ the King" (16 pp., Herder Co.). It contains the famous acclamations to Christ the King. It was used at his parish for the close of forty-hour devotions and on the Feast of Christ the King. "We sang these acclamations at the close of forty hours devotion," the author wrote, "six boys carrying palms which they raised, swinging them, whenever the *Christus vivit* was sung. Also the crucifix (Christ the King) was raised at the *Christus vincit*."

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A letter of Msgr. Nicotra, Apostolic Nuncio of Portugal, was recently made public. It contains the following beautiful thoughts (*Rivista Liturgica* of December): "The liturgy is the external life of the Church, and the guide of our journey to heaven; for it is the infallible expression of our faith. And it is the anxious sighing of our hope, and the ardent breath of our love, which can find its life, its peace, its rest in God alone.

"The liturgy excites in us the plaints of the prodigal son, who returned repentant to his paternal home. The liturgy teaches us to know the history of the Church, and makes us live of her spirit. It imposes on us mortifications of the body and sacrifices of the mind, removing us from the poisonous satisfactions of the world, which bring death, and making us follow the incorruptible beauties of virtue, which give life. The liturgy is finally the synthesis of the divine work of the redemption. Its sacred rites are like the voice of the sanctified earth in harmony with the voice of heaven. Its rites are the symbol of our joy and of our sorrows, the mystic channel of grace, and the canticle, ever glorious, and ever vibrating with the grand epics of our holy Church."

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According to a printed announcement, a series of Lenten sermons on "The Beauties of the Liturgy" are to be preached by the Reverend Leo J. Schringer of Rankin, Pa., in the Sacred Heart Church of Pittsburgh. The subjects of the sermons are as follows: General Survey of the Liturgy; The Place of the Liturgy in Religion; The Historical Development of the Liturgy; The Cycles of the Liturgical Year; The Liturgical Presentation of Grace; The Correct Architectural Setting for the Liturgy; The Liturgical Life of a Parish.

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The Reverend H. J. Untraut of Marshfield, Wis., is a zealous worker in the liturgical apostolate among German speaking Catholics. In the past few years he contributed ten articles to the *Wanderer* of St. Paul, Minn., on liturgical participation in the Mass. Six articles on the structure of the Mass appeared in the *Excelsior* of Milwaukee, Wis.,—and two on the prayer-hours of the Church. Other articles were contributed to the *Ohio Waisenfreund*. A number of the articles reappeared in pamphlet form last year under the title *Liturgische Bewegung* (privately printed, 25c).

THE LITURGICAL PRESS has received some neatly printed programs of celebrations held in Ireland, in which the music of the Church is being brought to the fore. They are signs of a growing "liturgical revival in Plainsong" in that country. On December 22 a program of Plainsong melodies (hymns for Benediction Services) and old Catholic carols was given in Dublin; while another program, given January 15, consisted similarly of Plainsong selections (from the Office and Mass of the Feast of Corpus Christi), and of old Catholic carols both English and Latin. The promotion of this work—as independent sources inform the PRESS—"is due to the labor and enthusiasm of Father John Burke," Dean of University College, Dublin, who has also lectured on Plainsong. The several efforts aim "to make the sacred liturgy and culture of our Church more known and loved." Leaflets, with paragraphs explaining Plainsong selections and excerpts from the liturgy, help considerably in the attainment of this end. That the various efforts were well received is evident from the high appreciations tendered by both the Catholic and the non-Catholic press.



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THE LITURGY OF THE SEASON



aster Sunday. "This is the day which the Lord hath made: let us rejoice and be glad in it," the Church sings in the Gradual of the Mass of today. The day for which the Church longed has dawned. The Light, our risen Savior, Bridegroom of the Church, has triumphed over darkness.

Just as He appeared on earth as the Light to comfort the Patriarchs in their longing for the Redeemer, so He appears as the glorious Easter Sun on Easter morning. Therefore the Church exhorts us to rejoice and be glad, for Easter is the climax of the ecclesiastical year, it is the solemn commemoration of the sealing and completion of the work of the redemption.

In the Introit the risen Savior sings His canticle of entrance, the morning prayer of the day of the resurrection: "I arose, and am still with Thee, alleluia; Thou hast laid Thine hand upon Me, alleluia: Thy knowledge is become wonderful, alleluia, alleluia." His first words are words of homage to the Father, and of most intimate union with Him. Today, as the mystic Christ, He leads us all to the heart of the Father and presents us as the members of His mystic body, the Church.

The prayer of the Church is a petition for the grace of the feast: "O God, Who this day didst reopen to us the approach to eternity by Thine only-begotten Son, victorious over death, prosper by Thy grace our vows, which Thou dost anticipate by Thy inspiration." Two thoughts stand out prominently in this petition: "Open to us the approach to eternity," and "victorious over death." It is a petition for the grace of victory over sin and death and the opening for us of the portals of paradise. Our Lenten program was to triumph over spiritual death, sin. We have purged our hearts, gained the victory, and Christ

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now leads us by the hand to the mansion of the Father: "And Christ the sinless One hath to the Father sinners reconciled." (Sequence).

In the Epistle St. Paul tells us how to arrive at and enter the portals of paradise. "Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." The unleavened bread is symbolic of purity, the leavened bread a picture of sin. Therefore, "purge out the old leaven," "for Christ our Pasch is sacrificed." As of old the leavened bread could not be tolerated with the Paschal Lamb, so Christ our true Paschal Lamb cannot be united with the leavened bread of sin, malice and wickedness. Our life must be one continuous Easter. We must always feast with the unleavened bread of sincerity and truth. Sin is the desecration of this unleavened bread.

Christ, our Pasch, by His immolation merited the grace for us to rise to a new life: "Who by dying hath overcome our death, and by rising hath again restored our life" (Preface). It is for this reason that the Church urges us to be glad and rejoice: "That we being initiated in the Paschal mysteries, by Thy operation they may profit us as a remedy for eternity" (Secret). The wholly new life in sincerity and truth will obtain for us the grace to celebrate an eternal Easter in heaven.

The Postcommunion is a petition that all "initiated in the Paschal mysteries" be united by the spirit of fraternal charity and holy concord, as the members of a family. A new life in sincerity and truth demands this. For Christ, our Pasch, has adopted us as brothers by His Incarnation, shed His precious Blood for us on the cross, restored us to life by His resurrection, that we may be united with Him on the morning of the eternal resurrection: "Pour forth upon us, O Lord, the spirit of Thy love, that, by Thy loving kindness, Thou mayest make to be of one mind those whom Thou hast fed with the Paschal sacraments."

Low Sunday. The fifty days after Easter recall the Jubilee year and the return of the Jews from exile to Jerusalem. For us the time after Easter should, so to say, be the vestibule of heaven; the continued joy in the risen Savior and in the regeneration of Baptism, and His glorified presence among us, foreshadow our happy union with Him in the eternal Jerusalem. We must be specially mindful, therefore, of our true greatness as children of God, for we belong to the nobility who swore unending allegiance to our heavenly King in Baptism. This thought must always

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be with us. The Church, desiring to impress this upon us, prays in the Collect: "Grant, we beseech Thee, O almighty God, that we who have celebrated the Paschal solemnity, may by Thy bounty show forth its effects in our life and conduct."

The Introit of today should remind us especially of the allegiance we owe our King Jesus Christ. Addressed though it be to the newly baptized, it applies to all of us: "As newborn babes, alleluia, desire the rational milk without guile, alleluia." Born in Baptism we are to grow strong and advance in age, nourished at the breasts of our mother, the Church. She feeds us with "the rational milk without guile," that is, her holy doctrine. We grow strong by accepting and practicing this doctrine. The same faith, extolled by our divine Savior in the Gospel,—"blessed are they that have not seen, and have believed,"—must draw us to partake of this nourishment for our souls. This faith is not alone a victory of grace in the soul as such, for St. Paul teaches in the Epistle: "This is the victory which overcometh the world, our faith." Faith obtains for us the power and help merited by Christ on the cross, to triumph over the kingdom of evil, which is hostile to the kingdom of light.

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God," St. Paul says in the Epistle. Belief in Christ overcomes the world. The Father testified to the divinity of the Son at the Baptism in the Jordan when He declared Christ to be His beloved Son. The Son, through His bloody death on the cross, "is He that came by water and blood" and was proclaimed by the scoffing Jews to be the Son of God. Further testimonies of His divinity are His miracles and His teaching: "And it is the Spirit which testifieth that Christ is the truth," through the prophets, at the Baptism in the Jordan, in the descent of the fiery tongues and the activity of the Church. "This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood."

By Baptism we are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1, 13). Faith is instilled into our hearts. "This is my beloved son in whom I am well pleased," is a phrase addressed to all at Baptism. We are "as new-born babes" of the Father, born into a new and spiritual world. As "sons of God" (John 1, 12), our faith is strengthened by the holy Eucharist. Baptism and Eucharist are "the most holy mysteries, which Thou hast given us to

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ensure our regeneration, a remedy for us both in the present and in the time to come" (Postcommunion).

Second Sunday after Easter. "The earth is full of the goodness of the Lord, alleluia: by the word of the Lord were the heavens made, alleluia." In these words of the Introit the Church sings a canticle of praise to the mercy of God, which is especially apparent in the liturgy of the Paschal season and is illustrated most prominently by the beautiful picture of the Good Shepherd. Jesus is the shepherd of our souls. These, as rebellious sheep, were straying from the fold, not heeding the voice of the shepherd. Christ came to gather the scattered flock about Him. He gave His life for His sheep. And after His glorious resurrection, in His infinite love, He pardons, consoles and gives directions for their guidance to the new shepherd, St. Peter.

St. Peter, appointed head and pastor of the Church of Christ, who has experienced the pastoral solicitude of Jesus, addresses us in the Epistle. He depicts the good shepherd of our souls in His sufferings, and places Him before us as a model: "Dearly beloved, Christ suffered for us, leaving you an example, that you should follow His steps. . . . For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls." By the wounds which the Good Shepherd bore for our sins in His body upon the tree of the cross, our souls were converted; our rebellious hearts, intent on gamboling in the poisonous pastures of sin and sinful pleasures, were softened by the greatest proof a shepherd could give of His love for His flock: "The good shepherd giveth his life for his sheep" (Gospel). By the stripes which the Shepherd endured, we were healed; and recognizing the voice of the Shepherd of our soul, we returned, despising the lure and call of the hireling, our evil passions. No longer should the hireling's lute lead us astray. "I am the good shepherd: and I know mine, and mine know Me" (Id.). The shepherd of our souls knows us and our weaknesses and infirmities, and beckons us to harken to His voice.

Joyfully do we hasten back to the flock. The words of the Offerory, the words of the good sheep, we make our own: "O God, My God, to Thee do I watch at break of day; and in Thy name I will lift up my hands, alleluia." With the childlike simplicity of the good sheep, our souls will heed the voice of the shepherd who from His throne of majesty mildly wields His shepherd's crook to exhort us not to depart from His

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flock, the Church and all faithful Christians, not to follow the hireling to the wolf-infested pastures of the world and its vanities.

The Collect recalls the sad state of our souls before we were rescued from the brambles of sin and carried back to the fold on the loving shoulders of the Redeemer through His death on the cross: "O God Who in the humility of Thy Son hast raised up a fallen world, grant to Thy faithful everlasting joy; that those whom Thou hast delivered from the perils of eternal death, Thou mayest make to enjoy everlasting happiness." Secure on the shoulders of the good Shepherd we taste eternal joy.

Third Sunday after Easter. The two preceding Sundays were permeated with true Paschal joy. The Church rejoiced in the resurrection of the Savior and chanted His mercy towards the souls of men. The following Sundays are the prelude of the Ascension. The present Sunday announces the departure of Jesus from the earth to take possession of His throne and sit at the right of the Father. The thought of the departure of Jesus mingles sadness with the Easter joy which animates our souls. But our sadness is turned to joy at the words: "But I will see you again, and your heart shall rejoice" (Gospel), even though we are to remain yet awhile, pilgrims on earth.

The Epistle and Gospel impress upon us that here on earth there is no lasting abode. After we have participated in the Easter joy, the Church wishes to impress upon us our exile, and at the same time to emphasize that throughout life we can celebrate a continuous Easter. In the Epistle she therefore lays down regulations for the conduct of a Christian towards an unbelieving world, and gives directions for our journey. We must not run after the pleasures of the world: "refrain yourself from carnal desires." Moreover, our walk through life must be an edifying one so that the Gentiles may glorify God "by the good works which they behold in you." The admonitions of those in authority we must heed: "Be ye subject therefore to every human creature for God's sake." In general, be "servants of God" who fulfill their obligations and the duties of their vocation under all circumstances, "that by doing well you may put to silence the ignorance of foolish men." The Christian's life on earth can be condensed into four short sentences in the words of St. Peter: "Honor all men; love the brotherhood; fear God; honor the king" (Epistle).

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The alleluiatic verse, which serves as a transition to the Gospel, is especially beautiful. "The Lord hath sent redemption to His people." The Lord has liberated His people, Israel, from the desert and led them into the promised land. He has liberated us from the desert of sin: "It behoved Christ to suffer and to rise again from the dead and so to enter into His glory." Christ was on earth a pilgrim and a stranger and through His sufferings He entered into His glory. By His sufferings He prepared and pointed out the way for us to arrive at eternal glory.

"A little while, and now you shall not see Me; and again a little while, and you shall see Me: because I go to the Father" (Gospel). "A little while" we shall be strangers, pilgrims in exile on earth, and perhaps "go astray" from the "way of righteousness." It denotes the sadness of the children of God, while the world rejoices at their sorrow. "And again a little while," and our longing for Heaven shall be stilled. Brought back to the way of righteousness by the death of the Redeemer, and rejecting all "those things which are contrary to that name" (righteousness—Collect), we shall enter into eternal glory, "and your joy no man shall take from you." Most appropriately, therefore, does the Church urge us "to moderate our worldly desires and learn to love the things of heaven" (Secret).

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"The holy Doctor (St. Augustine) says regarding the ALLELUIA, the song of joy, that the Church expressly preserved it in the original Hebrew language. She thereby wished to indicate to us the grand joys that are in part too great for human understanding. And, indeed, our happiness seems to increase at the thought that we have no full comprehension of them. Hence this song is especially appropriate for our Paschal joys, when we taste the first fruits of the Resurrection and of eternal bliss."—TOMASSIN.

THE VOICE OF NATURE: THE VOICE OF THE CHURCH



MILTON in a fine suggestive phrase has registered the throb which passed through Nature with man's original fall:

"Earth felt the wound, and Nature from her seat
Sighing through all her works gave signs of woe
That all was lost."¹

It is suggestive of a mysterious connection between Nature and the soul of man. In a philosophical way we know that nature is ordained to the mind of man, that reality is intelligible; that it suggests, and answers to, the laws of mind. Were reality chaos, not cosmos, in vain would we weave into it our intellectual constructions . . . but we would suggest a more hidden meaning, and to do so we shall have recourse to symbol, somewhat as Chesterton did, when he wrote ²: "Twice was the natural order somehow interrupted by some explosion, revelation. . . . Once Heaven came upon earth with a power or seal called image of God whereby man took command of Nature; and once again (when in empire after empire man had been found wanting), Heaven came to save mankind in the awful shape of a man."

With man's rebellion a fundamental change had come. Man had changed; the equilibrium of his being was disturbed. Of Nature's trouble he must have heard the reverberating echoes; had not the rebellion of its creatures told him of their emancipation? So with man's redemption in our Saviour's death there was a thrill through Nature, of horror no doubt at the enormity of its crucified God-man, yet of hope also. The Gospel tells of its signs; for rocks were burst asunder, graves gave back their dead, and, we may add, the skies opened and the City of God descended upon earth. The Church, was now, as it were, to hold the sceptre over man and nature. And though never had the sky and firmament ceased to show forth God's glories or the sea His wonders, yet, in some new sense, Nature was to sing the glories of the Most High.

As we listen to Nature's harmonies in silence and solitude, they sink into the soul; they are but echoes of higher harmonies. When the eye resting on the tapestry of the world is lost in vision and when the soul

¹ *Paradise Lost*, Bk. ix.

² *Orthodoxy*, p. 197.

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seeks through this illuminated transparent veil the Light of Beauty, it is then we realize Nature's purpose. Not even paganism was content with ear, or eye, knowing somehow that the "eye is not content with seeing, nor the ear with hearing," but created the nymph of the stream or dryad of the woods. It is only minor naturalistic poets and such as have not true vision rest content with the mere external spectacle of Nature. For the Christian it must not be in vain that God has placed His tabernacle in the sun; it should not be in vain that in Nature He has left His image. "To stop at the spectacle of the universe, to stop at sterile admiration, it is to convert into darkness the most shining light, it is, I say, to employ the very light to blind itself."¹

. . . *Le cose tutte quante
Hann' ordine tra loro; e questo è forma
Che l'universo a Dio fa simigliante.*²

So has Dante beautifully expressed that order among all things which makes the universe resemble God. For God, being Supreme Intelligence, does not act without some purpose. It is reasonable so to act. Not that God has need of any end outside Himself, but simply that He proposes to Himself some purpose. This purpose, this final cause of His action, is God Himself. Indeed, the only end that God could really have is His own Goodness. God gave life that it may return to Himself; to the world because of itself God could not have imparted being. Verily God is, as Tennyson puts it:

. . . the far-off divine event
To which the whole creation moves.

St. Thomas remarks in being a tendency to communicate itself, and St. Bonaventure develops at length the diffusiveness of God's Goodness. God acts for Himself in giving Himself by the manifestations of His perfections. It is thus to manifest His glory that God has created; things created manifest it in various ways. These are chiefly two: for while the lower orders manifest God in an unconscious manner, man does so not merely by his being, which is highest in the scale, but by his knowledge. Dante speaks of the "lively light":

Mirror'd as it were in new existences,
Itself unalterable and ever one,

¹ St. John Chrysostom, *Sermo 1 in Genesis*.

² "Among themselves all things have order, which makes the universe resemble God"—*Paradiso*, I. 103-5.

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Descending hence unto the lowest powers
Its energy so sinks, at last it makes
But brief contingencies.¹

While the lower orders merely "reflect" God's perfections, man not only reflects, but in a conscious way expresses. This he does by recognizing the perfections of lower beings and by the natural impulse of rendering praise to God. The lower orders, as it were, are not to be "reduced" to God immediately, but through man. It is man who will express the inert praise of creation. For this reason man's mind is the true complement of Nature, so much so that philosophers ask if God could have created merely the sensible order.

We can now appreciate the profound meaning of the Psalmist's simple affirmation: "*Coeli enarrant gloriam Dei*—the heavens narrate the glory of God." Is it not when struck with the sky's gloried nights, or midday's splendours or ruddy sunset we are rapt and exalt God? Then it is the skies "sing" the glories of the Most High; then they lift up their voices and speak a language of praise. So must it have been with David or Isaiah. In their souls Nature sang its harmonies. Its silent voice found expression and God was honoured. But Nature's destinies, connected mysteriously with those of man, partook of man's privileges. With man's redemption, in a mysterious way Nature ceased to be mere Nature and has become supernature; its voice is no longer its erstwhile voice, its praise is no longer inert pagan praise, but something higher, something to fly and be heard at the throne of God. If in the mouths of men, Nature before Christ, sang in its natural voice the glories of the Most High, now in the mouth of deified man it sings with exalted voice worthy of God. The thrill of Nature at Christ's crucifixion is significant of the change; Nature had come into its heritage of singing, even in a supernatural way, the glory of God.

Full many a glorious morning have I seen.
Flatter the mountain tops with sovereign eye,
Kissing with golden face the meadows green,
Gilding pale streams with heavenly alchemy.

In some such way does man, deified in Christ, lend to inferior creation the mysterious influences of sanctity and the supernatural. Man is

¹ *Paradiso*, XIII, 48.

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Nature's pontiff; the Christian her true priest. With him all unreasoning creatures are made to praise the Lord; Nature has an added value; the universe becomes a temple where rational creatures conduct the choir, preside at its praise, and present to the Most High the silent and inert praises of creatures vivified now and ennobled.

The individual Christian, however, participates in the higher life of grace only in so far as he is member of Christ and of His Church. Even then his presentation to God of glory and praise attains its highest value, not when performed in his own name, but in the name of Christ's Spouse, the Church. Today there is a tendency to ignore the living, visible Church of Christ, to exalt the individual's rôle, to speak of a Church invisible; to misinterpret the words of Christ in "spirit and truth." A single phrase cannot be wrested from its context in the entire Gospel, and when we can prove that in the Gospels Christ established a living, visible Church which was to be the custodian and infallible teacher of His religious truth, then only can we truly see the meaning of Christ's words. It will ever remain true that religion cannot be a mere external affair, but is a worship of the heart and soul aided by the grace of the Holy Spirit.

But religion also is of the whole man, for man in every part of his being is subordinate and subservient to God. Hence just as it is not merely external, so it is not merely internal. Man is not a pure spirit, but a composite of body and spirit, and thus religion will mirror forth this essential composition. It requires external acts, vivified from within and thus it truly is a worship of God "in spirit and in truth."

As man is not a pure spirit, neither is he an isolated individual. He forms part of society, and society itself is obliged to recognize its true God. But here we would speak particularly of one society, that of the Church. To the Church man owes his participation in the higher supernatural life, and with it must he join in its collective cult of God. Thus we arrive at the concept of the Church liturgy, which is nothing other than the social exercise of the virtue of religion. In the liturgy of Christ's Spouse, in the Church, the creature's praise has its sublimest value.

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The voice of Nature becomes the voice of the Church. The Church is the Spouse of Christ. Her voice has an efficacy infallible; the formulae of her prayer a power that is divine.

This is the voice heard in unison with our Lord amid the touching scenes of the Last Supper. It passed out from the Supper Room into catacombs, palace and cathedral, and in ever growing cadences has re-echoed down the 'arches of the year.' It is the voice, not of one, but of many. It epitomizes all time, it bears the imprint of eternity and the Holy Spirit; it is the divine psalmody of the Spouse consoling herself in exile for the absence of her Lord; it is the echo of that psalmody before the throne of the Lamb, for in God's universe all is hierarchy.

Our Lord by His union with humanity had, as it were, divinized all things, for man is an epitome of all creation. The Church continues this work of divinization. It employs Nature's sensible things to uplift man's soul; those very sensible elements in its sacramental system become channels of divine life by a causality which is divine; at the awful moment of consecration the priest, in the person of Christ, takes Nature's humblest elements, and transforms them into Christ Himself.

As our Lord taught His disciples to pray, so the Church continues His mission. As we draw near and make our own her voice, the greater necessarily will our power be with God. In the Church's voice one knows not which to admire the most, the sublimity of its spirit, the grace of its language, or the theological profundity it contains. Its words have been written down. In their true settings ritual and ceremony constitute the public cult, the liturgical prayer of the Church.

The art of centuries has contributed to lend grandeur and beauty to such ceremonies. Nature itself has been brought in. From the mirror of art it is reflected; from Gothic windows also; and on our altars, quite near the Holy of Holies, the little flower, in its Mother's name, participates, and mingles its scent with the incense of worship and chants its *Te Deum* of newly-found life.

JAMES O'MAHONY, O. S. F. C.

Rochestown, Ireland

THE LITURGY AND THE TEACHING OF RELIGION

N our teaching of religion to children in our primary schools, it has long been recognized that catechism drill which puts the chief emphasis on the accurate memorizing of questions and answers is not a sufficient method. Teachers are urged to explain the catechism text in a way suitable to the mind of the child. And yet with all best effort of that kind it remains true that the catechism with its admirable and precise formulas is addressed chiefly to the intellect and needs to be supplemented by other kinds of instruction which will touch all the faculties of the child's soul, which will direct conduct, form virtue, and build Christian character. Practically all who have studied these needs have come to see the importance of utilizing the resources of the liturgy in the religious instruction of children; and there are those who maintain that the liturgy should be made the very basis of the entire system.

When we speak of the teaching of religion, what do we mean by the word "religion"? If we mean a set of religious truths and facts which are imparted by some teaching process, we shall think at once of the catechism and Bible story method. But religion is also the name of a specific virtue which theologians rank immediately after the three theological virtues of faith, hope, and love. Religion in this sense is defined as a supernatural virtue by which the will is inclined to render due worship to God on account of His infinite excellence. And the chief way by which we render such worship is the official, corporate prayer of the Church, or in other words, the liturgy. "Obviously, therefore, there is a close and necessary connection between the liturgy and religious education. The liturgy, as a teacher of religion, is concerned to form Christians who will be fully aware of the mandate with which they have been vested by the holy character of Baptism, to form them as conscious members of the mystical body of Christ, that is, of the Church which Christ has made the depository of His own supernatural forces of sanctification and glorification, to form them as faithful who will be eager to exercise the rights acquired in Baptism, by intelligent and close participation in the sacred mysteries, in the solemn corporate prayer of the

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Church, so that by participating in these liturgical acts they may on the one hand glorify the infinite majesty of the Holy Trinity and on the other hand realize in their own life the hallowing work of those supernatural forces which are poured into their souls, and so live and grow in the supernatural life of the children of God.”¹

In these words the first characteristic of the liturgical method of religious instruction is pointed out. It is a supernatural method and a prayer method. And does not Christian instinct recognize this as the best way of beginning all religious education? The child receives its first lessons in religion at its mother’s knee, where it learns its prayers. Thus religious knowledge and sentiment and habits of virtue are developed in the child by actual exercise, by the performance of religious acts in union with its mother and with accompanying instructions and exhortations. In a similar way the Church, our spiritual mother, teaches us religion in her liturgy. The liturgy is her official prayer; it is not merely a system of outward ceremonies; it is truest inward worship expressed in word and action. And we are not merely told what prayers we are to pray, but our spiritual mother in her liturgy calls her children about her and bids us take part in this prayer, which is hers and ours, while she adds her instructions and exhortations.

The liturgical method of religious education was well understood in the ancient period of the Church’s history. The old Roman ceremonial books and the writings of the Fathers show us that in the ancient days the liturgy was understood and acted out by all the faithful as a corporate prayer-drama which afforded religious education and exercise and training to all. Recent study of the text of the Missal and Breviary, as arranged for the entire course of the liturgical year, has shown that the sequence of readings and prayers can be viewed as governed by a systematic educational purpose. Moreover, in the ancient Church the special instructions given to the catechumens went hand in hand with the liturgy. The doctrines and precepts which the catechumens must learn were arranged in a certain order corresponding to that of the liturgical rites and were inculcated in a dramatic way by means of symbolic objects and actions. The catechumens were instructed and rehearsed in these

¹ *Semaine Liturgique de Malines*—1924, p. 32.

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rites, especially those of Baptism and the Eucharist, by a prayer method which was vivid and vital.

A second characteristic of the liturgical method of religious instruction is its use of the sacred Scriptures. A large part of the liturgical text is taken from the Scriptures. "We have but to glance through a missal or a breviary," says Dom Cabrol; "to realize how largely Holy Scripture enters into its composition, forming, as it were, the woof of the fabric. In the course of the liturgical year considerable portions are read of all the books of the Bible from Genesis to the Apocalypse. The recitation of psalms forms the principal part of the day and night offices; the rest is made up of shorter pieces, such as antiphons, responsories, introits, tracts, graduals, offertories, communions, verses and versicles, of which the greater number are also taken from Holy Scripture. This characteristic was originally even more marked (than it is today) At the night office long extracts were read from the Old and New Testaments; at Mass, portions from the Epistles, the Acts of the Apostles, the Gospels, and certain books of the Old Testament."²

In its use of Holy Scripture the liturgy does not follow the order of books and chapters as they are found in the Bible. "On the anniversaries of our Lord's passion, death and resurrection, for example, it was natural that those pages of the Gospel should be read in which the history of those events was related. The prophesies of Jeremias, several chapters of Isaias, and the book of Job are most applicable to the passion; the opening chapters of the Acts of the Apostles contain the history of Ascensiontide and Pentecost, and it soon became the custom to read them at these seasons. The prophesies of Isaias concerning the Virgin who was to conceive and the Emmanuel who was to come and reign upon earth were suitable for Advent, while the mysteries of the Incarnation and of the manifestation of the Son of God in the flesh were admirably explained in the Epistles of St. Paul at the feasts of Christmas and the Epiphany. The season of Lent—a time of fasting and penance for all Christians—was specially set apart for preparing catechumens for Baptism; sinners, too, performed their penance and looked forward to reconciliation. These considerations determined the choice of a great number of extracts from

² Cabrol, *Liturgical Prayer*, p. 1.

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the Old or New Testament, which were considered applicable to one or another of the above classes."³

The scriptural material is therefore arranged in the liturgy in a most effective dramatical, poetical, symbolical and pedagogical way which renews year by year, throughout the cycle of the liturgical seasons, the entire life of our divine Redeemer and the whole economy of human redemption and sanctification, and weaves these into the life of the Christian soul and of the Christian community. Moreover, this scriptural material was explained in the homilies delivered in the liturgical assemblies and in catechetical instructions so that the writings of this kind which have come down to us from the great Fathers, like St. John Chrysostom or St. Augustine, show us today how the Holy Scripture in ancient times was worked into the life of the faithful. It is an unfortunate fact that modern Catholics are not well acquainted with the sacred Scriptures. As a remedy for this condition, the simple method of placing Bibles indiscriminately in the hands of all for private reading is not so safe nor effective as would be a thorough revival of the liturgy. For in the liturgy we learn the Holy Scripture from the Church herself, in last analysis the only competent teacher, and by a method which is more interesting and effective than any that a private individual can devise.

For, in the third place, the liturgical method has the decided advantage of being an "intuitive" one. It is concrete rather than abstract, it appeals to the senses and imagination and not to the intellect and memory alone. By the abstract method, which predominates in our present catechism, the child memorizes and tries to understand theological formulas. For example, the catechism says: "By the Incarnation I mean that the Son of God was made man." How much more effectively does the liturgy teach the meaning of the Incarnation at Christmas time. The four weeks of Advent are given to preparation for this great event which is commemorated on Christmas day itself in the three masses of midnight, dawn, and full day. The dogma is made concrete and visible. It resounds in chants and hymns, it shines forth in the light of many candles, it is pictured in the crib, it overflows from the church into the home and family circle in the widespread customs of Christmas time.

³ *Ibid*, p. 2.

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The intuitive method is that in which the senses are brought into action and made to play an important part in grasping and expressing abstract realities. The liturgy uses this method all along. The mysteries of faith, the maxims of conduct, the operations of grace, are expressed in visible objects and set forth in visible actions. This was the method of the Church from the earliest days. It was the method of the ancient catechetical schools, it is visibly recorded in the catacombs, it was worked out in the succeeding centuries in architecture and painting and sculpture, in colored windows, illuminated books, tapestry and metal work with a skill and vivacity and effectiveness that are quite wonderful. It is a method based upon a deep and sound principle: "*nihil in intellectu nisi prius in sensu*," that is, "to the intellect through the senses." Truth is taught through the senses, not of course that it may remain there, but because man's nature is partly material and partly spiritual and the senses are the natural channels of spiritual forces. Thus in the Incarnation the Word was made flesh so that, as the Preface of Christmas day says, "while we acknowledge Him as God seen by men, we may be drawn by Him to the love of things unseen."

The value and necessity of this intuitive method is recognized in all present school work and it is widely used in secular studies. Of late it is being used more and more in the teaching of religion in our primary schools by the use of pictures, lantern slides and other visible objects, by more careful explanation of the prayers and the ceremonies of the Mass, by the cultivation of congregational singing and especially of the Gregorian chant. What we are thus beginning to do is not a recent discovery of modern psychology and pedagogy; it is the traditional method of liturgical education.⁴

ARTHUR DURAND.

St. Paul, Minn.

⁴ For a fuller treatment of the ideas in this essay see: *Semaine liturgique de Malines—1924* (Louvain, Abbaye de Mont-César) which contains nine papers on the teaching of religion through the liturgy. See also: Flad, *L'éducation par la liturgie* (Paris, L'art catholique).

TRAVEL NOTES ON THE LITURGICAL MOVEMENT, II¹



NE of the principal centers of the liturgical apostolate in Germany is the Abbey of Maria Laach in the Rhineland. My visit there was of sufficient length to enable me to take part in two retreats conducted according to the ideas and aims of the liturgical apostolate. One hears of late, and especially in Germany, of "liturgical exercises," or as we would say in the United States, "liturgical retreats and missions." Retreats and missions as we know them do not attempt to follow a liturgical method or to emphasize liturgical features. There is of course the daily low Mass, and all who take part are expected to come to Confession and Communion. But the principal feature undoubtedly appears in the sermons, conferences and instructions in which the great truths of salvation are presented in a direct and forceful way; a way, however, somewhat different from that of the liturgy. The "liturgical exercises" are not intended to supplant these methods to which we are accustomed and for which there is a constant need. They are intended rather to supplement the present usual methods and to meet another need. Their purpose is to foster spiritual life in Christian individuals and in the Christian community through active participation in the holy mysteries and the public prayer of the Church, which of course supposes the understanding and love of the sublime treasures of the liturgy. Their method consists in the most complete celebration of the liturgical services that is possible in the circumstances and with the best possible participation by the entire congregation, and in the exposition and contemplation of some portion of the whole series of truths which are set forth in the Ritual from the sacrament of Baptism to the liturgy of the dead and in the Missal and Breviary through the round of the liturgical year. The exercises must vary in their arrangement according to the liturgical knowledge and experience of the given group which follows them and according to the degree in which a given place allows the more or less complete carrying out of the liturgical services. In many cases for some time to come a

¹ See *Orate Fratres*, No. 2, p. 50, for the first installment of "Travel Notes."

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considerable amount of elementary instruction in the liturgy will be necessary.

The Abbey of Maria Laach naturally affords unusual opportunities in these regards. Liturgical exercises are held here in a setting and in an atmosphere which contribute greatly to their effectiveness. I was able to assist firstly at a priests' retreat. It had the usual features of such an event, but with the addition of liturgical features which gave it a distinct character. The abbey church is a noted example of German romanesque architecture dating back to the time of the Crusades. Its solemn air is eloquent of the centuries during which it has stood as a conservatory of the sacred liturgy. Those who come here for a retreat and assist at the divine drama of the Mass and the Hour Prayers as celebrated by men who have made this daily homage of liturgical prayer the chief business of their life, are apt to learn things which no ordinary sermon can teach. However, there is no lack of sermons. They follow the traditional lines and are directed to the essential purposes of a retreat. But in addition they point out the way of Christian perfection in the spirit and method of the liturgy, in union with the never-ending prayer of the *Ecclesia Orans*. We in America greatly need to study the inner aspects of the liturgy, its relation to the inner life of the individual soul and of the Christian community. We need to be instructed against the danger of mere externalism. I cannot imagine a more effective way than that exemplified by the retreats of Maria Laach.

In a second week I assisted at a laymen's retreat particularly devised for artists and craftsmen. In this case the Christian spiritual truths were presented to the auditors by way of the art subjects with which they were familiar and according to a principle always followed in the liturgy which makes outward things the visible signs of interior and supernatural things. In art matters Maria Laach has been an apt pupil of its mother-house of Beuron. We in America greatly need to learn the lessons which the liturgy teaches of the ministry of art in the service of God. Did not the Church merit her title of mother of the arts precisely in those centuries when men understood that sacramental principle by which material things were given supernatural meaning and made to shine with spiritual beauty?

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Maria Laach is typical of a trait that marks the liturgical apostolate in Germany, a trait of thoroughness and depth which we are accustomed to expect in general of German character and scholarship, a disposition toward profound inquiry into the nature and philosophy of the liturgy. In Germany the liturgical apostolate seems not yet to have acquired the wide extension that it has in Belgium. But I think it is true to say that in Germany it has reached profounder depth than anywhere else. The series of books edited at Maria Laach under the title *Ecclesia Orans* are perhaps too learned to be popular. But the more popular work called *Die betende Kirche* has had a remarkable sale which promises a widespread and deep appreciation of the nature and aims of the apostolate.

Nor must I omit to mention the *Jahrbuch fuer Liturgiewissenschaft* which it edited at Maria Laach. This is an annual publication which contains, besides a number of learned monographs, an extensive bibliography aiming to record all the literary output of the year in all countries on liturgical subjects. The 1926 number contains over two hundred closely printed pages of such bibliography.

My days spent in Germany were made further profitable by my visit in Munich with Father Kramp, S. J. His well known and very valuable work in the liturgical apostolate may be cited here as typical of that of the Jesuits. Their contribution is a large one, especially, I believe, in Germany, as may be seen by the number of books and articles on liturgical subjects by Jesuit writers, which show a good combination of scholarship and popular appeal. Two of Father Kramp's books have been published in English translation in the United States during the past twelve months.

Two liturgical centers in Austria which, to my regret, I was not able to visit, are the house of the Augustinian Canons at Klosterneuburg and that of the Fathers of the Divine Word at Moedling, both near Vienna. The progress of the liturgical apostolate in this region is attested by excellent publications of popular liturgical texts and by the published reports of the liturgical conferences held in Vienna. These latter are annual events and resemble the Semaines Liturgiques of Belgium.

Nor shall I speak of France, partly because the days I spent there were devoted somewhat to the enjoyment of mediaeval architecture and for the rest because what I was able to observe of the liturgical aposto-

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late in France did not show me features different from those I have mentioned in speaking of Belgium and Germany.

But I have still to speak of the goal of my pilgrimage and the center-in-chief of all the Church's life, the city of the vicar of Christ. Straightway on my arrival in the Eternal City, I went to St. Peter's basilica, to kneel first at the tomb of the prince of the apostles and then at that of Pius X who is rightly regarded as the initiator and patron of the liturgical apostolate. Having at the start of his pontificate announced his aim to restore all things under the headship of Christ, he went on in the years that were given him to show in various ways how the liturgy of the Church is the primary and indispensable source of the true Christian spirit. And as I have already remarked, the liturgical movement, whose beginnings go back a considerable number of years before the pontificate of Pius X, has acquired its recent and powerful impetus through the efforts of his pontificate and especially since his passage to his reward. His tomb has become a place of pilgrimage and devotion. As I offered the holy Sacrifice there I ventured the hope that the progress of the liturgical apostolate may move apace with the process of his canonization.

To my privilege of praying at these tombs was added that of receiving the blessing of our reigning Pontiff, Pope Pius XI. As I bowed my head to his blessing I did not forget another benediction which Pius XI had recently imparted in words which are before me as I write, in a copy of the letter which he addressed on April 29, 1926, to the Abbot of Maria Laach, a letter in which His Holiness heartily congratulates the abbot on the work of the liturgical apostolate and lovingly grants to it the apostolic benediction.

One center of liturgical activity in Rome which I must not fail to mention, leads me to turn from St. Peter and his successors to the great companion apostle whose name has been given to my own home city and diocese and seminary, whose deeds recorded in the Acts of the Apostles, and whose own words in his Epistles furnish us with much of what we know of the primitive Christian liturgy. I offered the holy Sacrifice at the tomb of St. Paul and assisted at the Sunday high Mass and at Vespers in the basilica of St. Paul "outside the walls." Here I found the sacred drama celebrated with the same insight and inspiration that had impressed me at Westminster and at Maria Laach. The setting now was the apse of this stately building whose lines recall the basilica of the days of

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Gregory the Great. In the semi-circle of the apse the choir of that same monastic rule which Gregory knew chanted the divine service in the style of music that is named after him. The ministers of the altar in distinguished vesture and demeanour enacted the divine drama with that intelligence and devotion which is the fruit of careful study of the liturgy. The altar, which stood at the entrance of the apse, was the simple and massive table of the ancient style, and the celebrant standing at the farther side faced across the altar toward the people. The congregation, ranged in good order, evidently "participated," even though silently, in the holy Sacrifice. I do not mean that here or anywhere the ideal goal has yet been attained, but clearly we are in the right way. Some of those who read these lines will better imagine what the liturgy is at St. Paul's outside the walls when I mention the name of the Abbot Schuster. Two volumes of his work called *The Sacramentary* have appeared in English translation.

These places which I have mentioned, from the north to the south of Europe, are far apart even with modern speedy facilities of travel, and are far from the place whence I set out on a summer tour. When in the capital city of the Church I thought back over what I had seen of the liturgical revival in various places, and then thought of those who are interested in its beginnings in America, my final sentiment was one of thanksgiving. No doubt many visitors to Europe since the world war who have speculated on the trends of world affairs have not noticed or have not recognized the deep significance of the liturgical movement. And yet it is a veritable Christian renaissance which promises in God's time to "renew the face of the earth." If we plead for this spiritual revival in America it is because we cannot forbear in joy and gratitude "to speak the things that we have seen and heard."

WILLIAM BUSCH.

The St. Paul Seminary

LITURGICAL ART

(Editor's Note: The following paragraphs on the cover design of *Orate Fratres* were written by the artists upon the Editor's request. Perhaps the words of the latter misled the artists as to the amount of comment received. A number of requests for an explanation of the design were sent to the Liturgical Press, but few of these included critical comments of a specific nature. One writer stated in appreciation that "objectivity and naturalism are not found in any of the best periods of Catholic art: they mark the beginning of the decay in the hieratic quality which began seriously with the Renaissance." While the Liturgical Press will be glad to get the opinions of its readers, there is no intention here-with to open the question of liturgical art beyond the following paragraphs. That is one of the many aspects of the liturgy which cannot receive extensive treatment at present. The mere mention of it opens up wide vistas of forgotten lore and beauty, of spiritual treasure, for which, among the many, almost all understanding has been lost.)

As the designer thereof, I have been asked by the Editor to make a brief explanation of the design on the cover of this magazine.

I am astonished at the amount of comment that, I understand, has been made upon what seems to me a very simple and obvious design, which has no pretension to be a "perfect work of art;" but merely a pen drawing, very calligraphic in character, which seems in keeping with the general "get-up" of any magazine produced rather rapidly by modern methods.

A design engraved on wood by the artist, or by some other engraver, would have been preferable, but this for various reasons could not be. We must therefore be content with a photographically reproduced pen-drawing which, as I say, is in keeping with the form of the rest of the production.

The design consists of an enclosed city, representing the City of God, the ordered Christian civilization: the wilderness without being represented by broken ground and trees—all of which are obvious symbols of those things for which they stand. Above, standing on the hills—*Levavi oculos meos in montes*—is the Lamb of God, candidly traditional in form (with regard to the complaint that a lamb should not have horns—this is confusing Zoology and Heraldry).

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I believe there has been some comment on the fact that the Lamb has not a nimbus about His head. But the nimbus is merely one means of marking the importance, dignity and divinity of a certain person among other persons of less importance. In this case, the staff of the cross and the general context show this lamb to be none other than the Lamb of God.

Why did I choose these particular symbols for the cover of *Orate Fratres*? It seems clear that the "liturgical revival" and everything associated therewith is a movement of which one object is to recover seemliness for and to "make ordered" all that appertains to divine worship—hence the City of God on Earth, as it were surmounted by and offering praise to the Lamb slain, seems not unfitting on a magazine devoted to Christian worship.

I hope I have made clear that which I am told was obscure to some.
—D. J.

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It seems desirable to add a note on the distinction between liturgical art and other arts. "There is one glory of the sun, another of the stars . . .", and so there is one glory of the Liturgy and another of the boudoir or of the museum. The Liturgy is a public worship and liturgical art is a public art. It is not the art by which is expressed the personal emotion or likes and dislikes of the individual artist, nor that by which an individual lawyer or connoisseur is flattered or cajoled. The literary and musical forms which have for centuries been consecrated to Christian worship (forms which, in spite of the pseudo-classicisms favoured by Renaissance popes, are still the determining factor when new prayers and music have to be made), the ceremonial garb and deportment at the altar, these things are the model from which other arts should take their aesthetic rule and standard.

It is not that artists should endeavour to reproduce this or that antique hieratic form (sham byzantine is no more to be sought after than sham gothic), but that they should, as becomes Christian men no less than Christian artists, endeavour to rule out from their work all that *personal idiosyncrasy and emotionalism* which, however interesting and delightful it may be in private life, is out of place in public worship.

The essence of the photograph is that it is, as near as may be, a fac-simile of this or that person or thing seen from *one particular point*

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of view; and what is called representation or naturalistic painting or sculpture (from Gounod to Wagner the same thing was attempted in music) is an attempt to do the same thing on canvas or in marble—to convey the "personal vision" exactly. Hence there is a certain indecency (and it is only because people are so much used to it that they do not notice it) in naturalistic art in churches and other public places.

It is an indecent thing to flaunt the personal and private emotion or point of view in front of the public. It is to do in paint or marble what the Catholic Church, in common with all the great religions of the world, has always refused to do in prayer, and what Pope Pius X so resolutely set his word against in the matter of music.—E. G.

DAVID JONES, T. O. S. D.
ERIC GILL, T. O. S. D.

Salies-de-Béarn

14/2/27

"It is the highest and sublimest task of ecclesiastical art to lead the Christian community to Christ, to consecrate its best efforts to Him as the head of the entire Church in heaven and on earth... Only he who lives and breathes with the Church can fully comprehend this sublime idea, and realize it in humble reverence Modern Christian art must renounce being ego-centric; it must become Christ-centered. It must be free from secondary objectives, especially those of a personal and individualistic nature, in order to become purely religious and ecclesiastical in heart. Then it will be able not only to draw inspiration out of the spirit of fellowship, but it will also raise this fellowship out of its earthly bonds, lift it above the needs and miseries of the present, open to its longing heart the ways of holy joy."

—ABBOT HERWEGEN.

The Editor's Corner

RESURRECTION



HIS is the day which the Lord hath made! Its divine character, its message for us and for all times is contained in the one word: *Resurrection*. Therein lies the glory of Christ; therein lies the hope of our life.

The first glory of this resurrection we experienced long ago in the life-giving waters of the sacrament of Baptism. By its saving grace we rose up from the status of children of earth to that of children of God, from the inevitable lot of human sinfulness to the hope of a life divine. In this initial resurrection we made our promises to God, and received from Him the guarantee of life eternal. In Baptism we were endowed with the spirit of Christ. It was in virtue of this spirit that Christ rose from the dead on the first Easter. And it is in this same spirit that we, remaining faithful to it in our daily life, possess the unerring guarantee of our own final resurrection.

The resurrection of Christ on the first Easter morn was one step of the many He made for our imitation. We imitate it in the many minor resurrections that must occur in the life of every Christian who truly seeks to know and to find God; but we shall imitate it especially in our great final resurrection. When this takes place, it will be for an eternal union with Love Divine. It will be at once the fulfilment of all our hopes and of the great desire of Christ. How touching is not His lingering stay for forty days after Easter—as if He Himself were impatient to taste of the joy of final union with those who possess His spirit! And how lovingly in His every step He cared for our final resurrection by instituting His Church with her various forms of worship, in which we so intimately unite ourselves with Him and through Him with the triune God in a holy forestallment of the final union!

We are still on the journey from our baptismal to our final resurrection, we and the whole family of living men. Every Easter should be a step for us in the gradual but continuous resurrection by which we ever become more like Christ. Every Easter should remind us in particular of our last destiny, of the need of salutary efforts directed towards the

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end for which all mankind again sighs with more audible voice today: *Resurrection*. In maintaining due contacts with the worship of the Church, we unite intimately with Christ and can look with hopeful joy to the great day to come. How fitting that the liturgy of Eastertide should resound with this joy for us. For it is the joy of Christ who has done, and likewise the joy of us who have still to do—and if arduous the doing, joy nevertheless, for in Christ we are strong if in Christ we live.

THE PRESENCE OF GOD

A small book was recently sent to the LITURGICAL PRESS: *The Presence of God* (Burns, Oates and Washbourne). It is a simple exposition of the Catholic idea of God, of the presence of God in His world, of the practice of the remembrance of this presence, etc.—The excellent ideas therein brought out find their living application most thoroughly in the liturgy. The latter is nothing if not the acting out of the sense of God's presence. It is the thought of that Presence reduced to a continuous flow of acts of the virtue of religion. Think of the psalms and canticles of the Office, then the sacraments dispensing the life of grace, the sacramentals carrying the blessing presence of God into all circumstances of daily life, and above all the Mass, in which *par excellence* we should all effect the most intimate contact with the Divine Love!

THE APOSTOLATE

The LITURGICAL PRESS has issued a new circular of sixteen pages for propaganda purposes. It describes the general aim of the apostolate, the pamphlets of the Popular Liturgical Library, and *Orate Fratres*, and contains expressions of opinions gathered from many reviews and letters. Distribution of this circular should help to acquaint the uninitiated with the nature of the apostolate and its work, and thus gain many new adherents and supporters. Any readers interested in helping along the good cause are requested to send a card to the LITURGICAL PRESS indicating the number of circulars they should like to have for distribution.

The Apostolate

"That Christ be formed in all" — Pius X



SHORT announcement was contained in a former number of *Orate Fratres* regarding a liturgical study club in St. John's Seminary during the current school year. "The Apostolate" had previously received the suggestion of liturgical study clubs a number of times. Some mentioned that liturgical study clubs (or circles, as they are at times called in Europe) could well be instituted in connection with various parish organizations. Sodalities could, for example, readily make the liturgy an object of study and discussion at their monthly meetings, and the monthly sodality Mass could be put on a special liturgical basis, could be made the occasion for a more consciously liturgical gathering at Mass, whether that be by means of the dialog Mass or not, or be connected with a special celebration of Vespers, or special Communion exercise, or sermon, e. a. (See articles by Father Ellard, S. J., in the *Queen's Work*, October 1926 to January 1927 on Sodalists and the liturgy). In some places study clubs on the Mass have been formed by the ladies' organization of the parish. There are many possibilities of special clubs or celebrations under the inspiration of the liturgy, from small circles to the large diocesan gatherings that take place in parts of Europe.

Acceding to various requests, we shall briefly outline the organization of the above seminarian liturgical study club for the possible benefit of others. The outline is compiled from the detailed reports of the meetings of the club.

From the very beginning the meetings for the organization of the club stressed the need of the thoroughly informal nature of the club. A chairman and a secretary were considered necessary, but no written constitution.—In order to achieve its aim more readily, the entire club was divided into groups of seven members each. Each group elects a chairman, and chooses its topic of study, on which all members of the group read and study. No limits are set to the meetings of the single groups; but general meetings, participated in by all the groups together, are held at intervals from two to three weeks. At each general meeting one group

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is in charge and presents its topic for discussion. The members of the group in charge communicate the results of their readings to their chairman, who opens the general meeting with a presentation of the combined results. The group in charge must be ready to answer all questions put to them by the others. The chairman of each group determines the set time of a group meeting; while the exact time of a general meeting is determined by the group in charge.

At the second meeting of organization the chairman had called upon the secretary to read an account of the previous meeting. But objection was immediately made on the ground of too much formality. It was then decided that the secretary keep a detailed account of the meetings, but that the minutes be not read at the meetings themselves. After several organization meetings the groups set to work. So far several general meetings have been held with good success. The first of them discussed the definition of the liturgy, its significance and scope, and the notion and purpose of the liturgical movement; the second, active participation of the people in liturgical acts—general notion, end, methods and programs advanced to bring about such participation; the third, the externals of the liturgy,—general notion, significance, scope and purpose; the fourth, the priest and the liturgical movement.

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Last December a liturgical study club was formed by an enterprising group of women in Janesville, Wisconsin. We quote from a letter recently sent to the LITURGICAL PRESS by the leader of the movement, Miss Agnes G. Grant: "The Educational Department of our Catholic Women's Club is the sponsor of our work. There are about twenty in our group, which we call the St. Therese Study Group. We meet every other week at the homes of members, at 7:30 in the evening, and open with prayer. The leader gives a sort of—shall I say lecture?—on a few chapters of the text book in review at each meeting—the cycles, the divisions of the Liturgical Year, etc., for the benefit of newcomers—then we take our Missals and assemble the Mass of the next Sunday. Last meeting we took the first Sunday of Lent. Then we read a chapter in the Autobiography of St. Therese—and if the hour is not too late, we discuss current events, religious and secular. It is gratifying to see the serious interest, in fact enthusiasm, with which the meetings are attended. There is so much to learn, it seems very difficult to choose."

THE APOSTOLATE

General material for study by liturgical clubs can be found in the few English books dealing with the meaning of the liturgy in a popular way, notably in the pamphlets of the Popular Liturgical Library, and *Orate Fratres*. (Supreme, of course, is the Missal itself.) As many persons may not be aware of the many references to the liturgy or the apostolate that the periodicals of the past year produced, and that may furnish good starting points for study, a list of them is here given. Only such reviews as should be somewhere within the reach of parish centers are mentioned, and the references are mainly for the past year, 1926:

THE ACOLYTE, Vol II: Liturgical Pictures from Belgian Monks, No. 6, p. 9; The Missa de Angelis, No. 7, p. 7; The Office and the Mass, No. 9, p. 13; The Liturgical Method, No. 12, p. 7; Teaching Liturgy to Children, No. 12, p. 11; The Liturgical Choir, No. 13, p. 8; Aesthetic Aspect of Ecclesiastical Ornaments, No. 15, p. 14; Liturgical Pictures, No. 17, p. 8; Aesthetic Aspect of the Altar, No. 17, p. 13; The Opus Dei, No. 21, p. 5; The Divine Office, No. 26, p. 7.

THE AMERICA, Vol. XXXIV (Oct. 17, 1925 to April 10, 1926): Learning the Liturgy, p. 24; The Laity and the Mass, p. 95; Liberty of the Faithful at Mass, p. 96, 191; The Liturgy of the Mass, p. 216; The Laity and the Liturgy, p. 289, 386; The Epiphany and its Liturgy, p. 304; Reading the Missal at the Mass, p. 338; Cardinal Mundelein on the Liturgy, p. 458; The Meaning of the Church's Liturgy, p. 586; A Program for a Liturgical Movement, p. 614.

Vol. XXXV (April 17 to Oct. 9, 1926): The Laity and the Liturgy, p. 23; The Eucharist Previsioned and Prefigured, p. 58; The Promise of the Eucharist, p. 109; How the Eucharist was Instituted, p. 131; The Real Presence, p. 154; The Saint of the Eucharist, p. 229; The Pope of the Eucharist, p. 239; The Cross and the Eucharist, p. 288.

Vol. XXXVI (Oct. to Dec. 1926): Liturgical Study Clubs, p. 144; The Magic Spell of the Liturgy, p. 235. (Note: Many of the above were communications from readers.)

AMERICAN ECCLESIASTICAL REVIEW: Vol. LXXIV: The Priest's Daily Bread, p. 224; The Easter Psalter in the Roman Breviary, p. 337; The Council of Trent and the Sacrifice of the Mass, p. 342; The Sunday Epistles and Gospels, p. 356; The Sacrifice on Calvary, p. 403.

Vol. LXXV: The Mass a True Sacrifice, p. 646; The Mass and Christ's Passion, p. 16; The Kingdom of God, Some Thoughts on the

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New Feast, p. 225; The Feast of Our Lord Jesus Christ, King, p. 329; The Hymns In Festo D. N. J. Chr. Regis, p. 333; review of Fr. Brosnan's *The Sacrifice of the New Law*, p. 548; review of Abbot Caronti's *The Spirit of the Liturgy*, p. 560.

CATHOLIC EDUCATIONAL REVIEW, Vol. XXIV: The Liturgy as a Form of Educational Experience, p. 529; review of Dom Beauduin's *Liturgy the Life of the Church*, p. 565.

FORTNIGHTLY REVIEW (St. Louis), Vol. XXXIII: Father Untraut on the Liturgical Movement, p. 108; Fr. Braun's *Lit. Lexicon* reviewed, p. 228; The Popular Liturgical Library, p. 245; Fr. Kramp's *The Liturgical Sacrifice of the New Law* reviewed, p. 312; Liturgical Prayer in Private Devotion, p. 389; *Orate Fratres* reviewed, p. 532; The Liturgical Apostolate, Wherein it consists, p. 44; The Mass, p. 296, 312; Evening Mass, p. 418; *Missa Liturgica* by Fr. Gruender reviewed, p. 537; *Ordo for Layfolk* by Fr. Cuthbert reviewed, p. 533.

THE HOMILETIC AND PASTORAL REVIEW, Vol. XXVI (1925-1926): Attitudes during Liturgical Prayer, p. 373; The Sign of the Cross, p. 489; The Washing of Hands, p. 588; Covering and Uncovering the Head, p. 696; Osculum Sanctum, p. 811, 955; Lights and Candles in the Liturgy, p. 1056, 1150; Incense and Its Use in the Liturgy, p. 1291.

Vol. XXVII (1926-1927): Some General Notes on Sacred Edifices, p. 53; Christian Churches, p. 167, 279.

THE PLACIDIAN, Vol. III: Some Reasons for Liturgical Study, p. 39; The Liturgical Movement, p. 105; The Office of Matins, p. 107, 175; *Eucharistia*: Essays on Eucharistic Liturgy and Devotion, review, p. 231; Liturgy to Help Bring Men to Christ the King, p. 235; "Liturgische Bewegung" by Rev. H. J. Untraut, review, p. 239; Kramp, *The Liturgical Sacrifice of the New Law*, review, p. 239.

Articles dealing with the liturgical movement and its fundamental ideas occur in: CAECILIA, Sept. 1926: America Discovers the Liturgy; THE CATHOLIC EDUCATIONAL ASSOCIATION BULLETIN, 1925: The Liturgical Movement; CATHOLIC EDUCATIONAL REVIEW, Jan. 1927: The Liturgical Apostolate; EMMANUEL, August 1926: The Liturgical Movement. (The EMMANUEL treats some liturgical topic in every issue).

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LITURGICAL BRIEFS

One of the pioneer publications in the recent liturgical revival in the United States is *The Liturgy of the Roman Missal*, translated from the French of Dom Leduc and Dom Baudot. After a brief general exposition of liturgical ideas, it gives an explanation of the spirit and the texts of the Masses for the different liturgical seasons of the year. It is a publication of P. J. Kennedy and Sons (\$2.50). The same firm publishes a *Liturgical Prayer Book* compiled under the direction of Abbot Cabrol. It contains the texts of the Masses and Vespers of Sundays and the principal feasts of the year in English, with the parts sung by the choir also in Latin, likewise some of the sacramental rites (again partly in Latin), and other occasional prayers and devotions in English (\$2.50 to \$5.50). Another publication of the firm is the *Cabrol Missal*, which contains the complete Latin texts of the Masses of the Seasons and Saints, with a good English translation. An excellent students' edition of the Missal is sold for \$2.00; better bindings from \$3.75 to \$6.00.

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The Christmas number of the *Revue liturgique et monastique* (Maredsous, Belgium), commemorating the beginning of its twelfth year, gives an outline of the development of the liturgical movement. More remote beginnings go back to the work and inspiration of Dom Guéranger. The inspiration of Pius X had been spreading quietly and privately since 1903, but burst into public flame in 1909. In September of that year a congress on Catholic action was held at Malines, Belgium. There Dom Lambert Beauduin, monk of Mont-César, Louvain, in a forceful address called attention to the general ignorance of the liturgy among the people, and the evil effect and possible remedy of this condition. The scholarly Godfrey Kurth delivered an eloquent plea for the liturgy. Cardinal Mercier left nothing undone to encourage the movement immediately begun at the Abbey of Mont-César; and thereafter its spread was rapid. In all his work Dom Lambert Beauduin "insisted emphatically on the necessity and utility of a liturgical revival from a threefold viewpoint: religious, apologetical, and social."

The work was sponsored by other eminent men, such as Mgr. Battifol, Mgr. Janssens, and the entire Belgian episcopate. Two reviews—*Questions liturgiques* (Mont-César), and *Revue liturgique et monastique*

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(Maredsous)—soon replaced the earlier tentative *La vie liturgique*; and various "Liturgical Weeks" or congresses were held. The first of the latter was at Louvain, 1910. In 1911 Louvain held two of them, one in French and one in Flemish. In August 1912 the assembly was at Maredsous. At the first meetings at Mont-César, Holland had its representatives. In Germany the movement was taken up at Maria-Laach in 1914. Thereafter Italy, Austria and the Catalonians took up the work. More recently the apostolate arose also in Portugal; and it is now beginning in the United States (pp. 51-66).

Maps showing the location of all the stational churches of fifth century Rome were displayed on the several bulletin boards of the Philosophy and Divinity Schools of St. Louis University at the beginning of Lent. A brief account, changed daily, of the main characteristics of the morrow's stational Mass, the central Mass of Christendom, aroused no small interest among the Jesuit scholastics, and contributed not a little to a more fruitful use of the Missal.

His Lordship, Bishop J. J. Hartley, of Columbus, Ohio, issued a letter in February, exhorting to a conscientious observance of the liturgy. "There is nothing," he wrote, "that helps to promote the piety and devotion of the people so much as the faithful and constant observance of the liturgy of the Church. When the services and ceremonies are carried out as the Church prescribes—they are a sermon in themselves." Last August his Lordship sent out a circular letter on the observance of the papal instructions regarding Church music in relation to the Sunday high Mass and Vespers.

The Benedictines of Caldey Abbey, publishers of the quarterly *Pax* also issue a small monthly under the title "Notes for the Month." The "Notes" constitute (according to the best knowledge of the PRESS) the first organized attempt in English at spreading a knowledge of things liturgical among the people. The subscription to "Notes" is 2s 6d per year for England (The Secretary for Publications, Caldey Abbey, Tensby, S. Wales).

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THE LITURGY OF THE SEASON



ourth Sunday after Easter. The liturgy of the present Sunday is a mingling of joy and sorrow. On the preceding Sunday the sadness was tempered by the knowledge of the return of Christ; today the Church announces the coming of the Holy Spirit and describes His activities in the world, in the Church, and in the soul. The Holy Spirit will convince the world of sin. He will guide and direct the Church founded by Christ. He will guide the Christian soul, always introducing her more and more into Christian truth. He will be the gardener of the individual soul, will foster the seed of virtue, that it be not choked by weeds of sin and worldly attachments.

In the Introit the Church praises God for all He has done, "for the Lord hath done wonderful things; He hath revealed His justice in the sight of the Gentiles." It is a praise of the work of works, the redemption, reconciliation of man with God, which by the efficacy of the Holy Ghost is made known to the world. The soul, so often oppressed by the burden of sin and human frailty, realizes and appreciates the work of the Holy Ghost. Its one desire must be to love the divine will: "Grant to Thy people to love what Thou commandest and to desire what Thou dost promise." But we are unstable and wavering in our allegiance because "amidst the changing things of this world," our hearts are not anchored in God. The Church, ever solicitous, prays that "our hearts may be set where true joy is found" (Collect).

The Paraclete whom Christ will send to us is that "best and perfect gift from above" (Epistle). He will come to our souls, sent by the "Father of lights" to teach us all truth. He will make us children of light in the midst of the changing shadows of the world, for with Him "there is no change nor shadow of alteration." Our souls as frail little

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plants were set out in the garden of God, and now the divine gardener, the Holy Spirit will be sent by Christ to watch over and protect them.

The Holy Spirit will come to perfect the work begun in our souls. By grace we became partakers of the divinity, "partakers of the one supreme Godhead" (*Secret*). The holy Eucharist, the expression of the love of the Son for us, will not only unite all hearts (*Collect*); but It is also most expressive of the efficacy of the Holy Spirit. The Church, therefore, exhorts us to pray: "Assist us, O Lord our God, that by what we have received in faith, we may be purified from vice and delivered from all dangers" (*Postcommunion*).

Fifth Sunday after Easter. Because the Rogation days, with a special Mass formulary and the processions, occur during the following week, this Sunday is sometimes called Rogation Sunday. The beautiful instruction on prayer given by our divine Lord Himself in the Gospel serves, therefore, as a preparation and introduction to the Rogation days.

The Church is jubilant in her expressions of joy. She rejoices at our liberation and deliverance from sin: "Declare it with voice of joy, and make it known: declare it even to the ends of the earth: The Lord hath dilevered His people, alleluia" (*Introit*). The Easter joy at our redemption must always fill our hearts. Just as Christ, the Sun, rises higher on the liturgical firmament, so our spiritual joy must increase, for He is still with us: "Christ is risen and hath shone upon us, whom He redeemed with His blood" (*Alleluia verse*). He will ascend to the Father and send the Spirit of Truth to guide and direct His Church and her members. Before His Ascension, He gave to the children of light the sublime instruction on prayer: "Ask and you shall receive, that your joy may be full" (*Gospel*).

In compliance with the exhortation of Christ we immediately address our petitions to God in the words of the Church: "O God from whom all good things come, grant to us Thy suppliants that by Thy inspirations, we may think those things that are right, and do them under Thy guidance" (*Collect*). Grant that we may understand and appreciate the sublimity of Christianity, the sublimity of our dignity as members of the mystic body of Christ, but also grant that we may live accordingly.

Christ the Redeemer, who raised us from spiritual death to a new life, tells us before His Ascension: "the Father Himself loveth you; because you have loved Me and have believed that I came out from God"

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(Gospel). Our love for Christ we express most clearly by fulfilling the precepts laid down in the mirror of His Gospel. "Amen, amen I say to you: If you ask the Father anything in My name, He will give it you." We must pray for the divine assistance and guidance to enable us to practice the virtues which St. James inculcates in the Epistle: "Be ye doers of the word and not hearers only." The Holy Spirit who will be sent by the Redeemer will elevate us to communion with the Son, and make us the beloved children of His Father, whose prayers the Father has heard. But to merit His grace, our life must be like unto that of Christ who said of Himself: "I came forth from the Father and am come into the world: again I leave the world and I go to the Father."

Ascension. Ascension is the coronation of the Redeemer after the completion of His work on earth—a work begun with the joyful chants of peace on the plains of Bethlehem. From the manger the Son of God ascended the cross of Calvary, and thence, ascended into Heaven to sit again at the right hand of the Father. He enters the heavenly Jerusalem, a Victor, accompanied by the spoils of His conquest of love, the souls liberated from Limbo. In Him the Father was well pleased. The sacrifice was accepted. The Son is glorified, transfigured, and we, by the merits of His reconciliation, are elevated to the divine nature. In the words of the Preface of today: "And while they beheld Him, (He) was lifted up into heaven, so that He might make us partakers of His Godhead."

The Introit of the Mass beautifully disposes us at once for the celebration of the feast. It is a synopsis of the Epistle and Gospel: "Ye men of Galilee, why wonder you, looking up to Heaven? He shall so come as you have seen Him going up into Heaven. O, clap your hands, all ye nations; shout unto God with the voice of exultation." The Apostles wonderfully look up to heaven; man rejoices at the triumphant entry of Jesus into Heaven.

In the symbolism of the Church the Ascension of Christ is expressed by extinguishing the Easter candle which represented the risen Savior: "and the Lord Jesus, after He had spoken to them, was taken up into heaven." The personal sojourn of Christ on earth was at an end.

With the Church we cry to the Bridegroom of our souls, who has ascended into Heaven: "Leave us not orphans, but send unto us the Promise of the Father, the Spirit of Truth" (Vespers). He, "the chaste light of all souls that love," will inspire us in all our actions, and lead

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and guide us to our heavenly Jerusalem. He will strengthen us in our resolutions, to become a new leaven, to lead a life of sincerity and truth. Ardently the Church prays in the Collect: "Grant, we beseech Thee, almighty God, that we who believe Thine only-begotten Son, our Redeemer, to have ascended this day into heaven, may also ourselves dwell in spirit amid heavenly things." Christ did not ascend alone into heaven; He does not occupy the throne of glory alone, but we with Him. He is the head, we the members for whom He has gone to prepare a place: "Father, I will that where I am, they also whom Thou hast given Me may be with Me" (John 17, 24). He must be the goal of our striving: "Be Thou our Joy 'mid tears, we pray, be Thou our life's sweet Prize and End" (Vespers).

Sunday Within the Octave of Ascension. Today we recall the Ascension. Our hearts are not yet accustomed to the separation. They are filled with sadness and we cry out with the Church: "Hear, O Lord, my voice with which I have cried to Thee: my heart hath said to Thee, I have sought Thy face, Thy face, O Lord, I will seek: turn not away Thy face from me" (Introit). It is the cry of the orphaned soul expressing its love for Christ, longing for union with Him. The soul realizes its loss and loneliness, and fears for the future. But the thought of the Savior now sitting at the right hand of the Father, dispells this fear, and confidently the soul relies on the Lord: "The Lord is my light and my salvation: whom shall I fear" (Id.).

It is well for the soul that it knows of the future: "They will put you out of the synagogues. Yes, the hour cometh, that whosoever killeth you will think that he doth a service to God" (Gospel). But whom shall we fear? For "I will send you from the Father the Spirit of Truth." The Church prepares us for the ordinary struggles and conflicts of life, and to encourage us opens to our longing gaze the portals of heaven, where we behold God seated on His throne, and consoling us: "I will not leave you orphans" (Alleluia verse). The Lord Himself has prayed for us and for His Church. He will protect us and give to our souls the strength of His heavenly grace. Beautifully the Communion verse expresses the loving concern of the Redeemer when He addresses the Father in our behalf: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil."

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St. Peter, the first representative of Christ, addresses not only the small community united in prayer awaiting the coming of the Paraclete but also us: "But before all things have a constant mutual charity among yourselves;" be not carried away by passion, nor let your charity be an affected charity. "Be prudent and watch in prayers;" pray for the coming of the Holy Spirit, for it is His peculiar office to give life to the soul. "If any minister, let him do it, as of the power which God administereth." And for what purpose? Self-renown? No; but "that in all things God may be honored through Jesus Christ our Lord."

If such be our disposition to co-operate with the grace of the Holy Spirit and His inspirations in our soul, and if our only aim in life be the glory of God, "that in all things God may be glorified," will the Father not grant the petitions we address to Him in the Collect: ". . . grant us ever to have a will devoted to Thee, and to serve Thy majesty with a sincere heart."

Pentecost. Pentecost is the solemn anniversary of the consecration of the Church founded by Christ. The Holy Spirit, the soul of the Church, the life giving principle takes possession of Christ's own. But the feast also commemorates the infusion of the Holy Spirit into our souls and His efficacy in them by which we bring forth fruits of holiness: "Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity" (Gal. 5, 22-23). Pentecost is, therefore, a confirmation of the work begun in our soul by Baptism: "Confirm, O God, what Thou hast wrought in us" (Offertory). In Baptism the seed was sown in our hearts; by the further operation of the Holy Spirit it will grow, mature and bring forth fruit acceptable to the divine Vintager at the final harvest. Since Pentecost recalls the thanksgiving harvest-festival of the Old Law, it will bring to our minds the final harvest of souls. Mindful of this the Church prays most earnestly in the Alleluia verse: "Come, O Holy Spirit, fill the hearts of Thy faithful: and kindle in them the fire of Thy love."

In the Gospel the Church recalls the promise of the divine Savior to send the great Consoler, the Holy Spirit. He will enlighten us and teach us all things, strengthen us in our faith and assist us to safeguard the precious heirloom of the Savior—Peace: "Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you."

The promise of Christ was fulfilled. The Epistle narrates the his-

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torical event. The Holy Spirit comes upon the disciples, assembled in the upper room, in the form of fiery tongues. And the multitude said: "We have heard them speak in our own tongues the wonderful works of God." The Holy Spirit, through the Church, still speaks to the multitude. He speaks the language of love to every soul. "Come, Holy Ghost, Creator come, from Thy bright heavenly throne! Come take possession of our souls, and make them all Thine own" (Vespers).

In beautiful pictures the Sequence of the Mass depicts the gracious activity of the Holy Spirit. "Finger of God's right hand," He is called in the Sequence, "the Father of the Poor, Dispenser of Gifts, the Light of Hearts," because He is "the best Consoler, the gracious Guest, the sweet Refreshment of the soul." Further the Church implores the Holy Ghost for her children: "Wash Thou what is stained with sin; water what is dry within; heal what is wounded sore. Bend Thou what is stiff of will; warm Thou what with cold is chill; guide Thou what has strayed before." Is this not a picture of our soul and stubborn human nature? Lovingly the Church intercedes: "Grant to Thy faithful virtue's merit great; grant salvation's final state; grant them joys that ever live." In the Postcommunion the Church appeals once more to God in our name, that our hearts may become fruitful "by the mixed sprinkling of His heavenly dew."

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THE CHURCH, THE MYSTICAL BODY OF CHRIST



N the evening of His passion, our blessed Lord instituted the holy Eucharist in the presence of His Apostles, and gave them His body and blood. It was night and Christ prayed that His Apostles would be always united—"That they may be one, as thou Father, in me, and I in thee; that they may be one in us . . . that they may be one, as we also are one, I in them and thou in me; that they may be made perfect in one."

Then followed the sorrowful night of the passion, the glorious morning of the resurrection, and, a few weeks after, the day of the ascension. After that, when they had all returned to Jerusalem, they gathered in an upper room—the Apostles, a few disciples, the holy women, and Mary the mother of Jesus—it was the infant Church, an exact prototype of the Church grown great. "And these were persevering with one mind in prayer with Mary the mother of Jesus." Since that day the Church has been doing precisely that—persevering with one mind in prayer with Mary.

It was not long after the promises of Christ and the prayer of this assembly had been fulfilled by the descent of the Holy Ghost, that a man rode to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord." And as he rode on his journey, a sudden light shone round about him; and as he fell to the ground he heard a voice, "Saul, Saul, why persecutest thou me."

One might ask how Saul could persecute Christ, since Christ had already suffered persecution and was now in heaven. It is true that the Savior had ascended into heaven, but He had not left His disciples orphans. In a real sense He still lived in them, as He had prayed: "I in them and thou in me." Saul had been really persecuting Christ because he had been persecuting the Church, which is Christ's mystic body.

The name of the converted persecutor was changed to Paul. Now no longer did he glory in threatenings and slaughter, but only in the cross of the Lord Jesus Christ. His intense labors to bring the glad tidings of the Redemption to men did much to cause an instantaneous flowering of Christianity about the Mediterranean. But although the Church might abound in many members, it was necessary that she remain united, that she persevere with one mind in prayer. Under a variety of

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figures Saint Paul teaches this doctrine of the unity of the Church, Christ's headship, and the life that is communicated to the members.

He uses the metaphor of a building of which the cornerstone is Christ. He compares the Church to a living plant, as our Lord had done: "I am the vine and you are the branches." Again, the union that exists between Christ and the Christians is compared to that which exists between husband and spouse. But these analogies and metaphors are inferior to, and should be used only as explanations of that which is more original and more profound—that of the mystic body. The Church is thus an invisible assembly of souls, united by the spiritual bond of the Holy Ghost, and by union with an invisible head—the glorified Christ.

But in accordance with human nature, the invisible Church constituted of men presupposes also a visible society. Into this society the member is incorporated by a visible sacrament and is maintained by visible sacraments. The society possesses an external and visible organization, a hierarchy of external government and teaching, united under a visible head, the Pope. Visible initiation into and visible membership in the Church is the ordinary means of membership in the mystic assembly united in Christ.

Viewed as the mystic body of Christ, the Church is an organism, capable of life and growth. The individual member is made a living part of this organism by the sacrament of Baptism. This sacrament initiates him into the Church, places the other sacraments at his disposal for his further sanctification, and establishes a union between him and Christ. He is united to God. However, he is not united as an independent and separate unit; but since he is united to Christ (the Head of the Church-body), he is united to all those other souls in union with Him. The individual is incorporated into a supernatural society of human souls, which is the Church.

Although this society of individual souls is diversified as to function, each soul is moved and vivified by one common principle of life, the Holy Ghost, just as the members of a man's body are moved and made to live by his principle of life, the soul. The perfection of a member of the body depends on the degree in which it is in strict accord with the mind. Thus the hand of an artist is perfect to the extent to which it can be directed by the artist's thought. So, too, all the members of the assembly of Christians are moved and given spiritual life by God, through the

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indwelling of the Holy Ghost in their souls; and this indwelling is in proportion to their possession of sanctifying grace and their obedience to it.

As the member advances in grace, the Holy Ghost takes possession of and fashions his soul with increasing power, until, when the work of sanctification is complete, the entire life of the soul is moved and enlivened by His holy breath. At such a stage of perfection the actions of the member are not only acts of a human agent, but at the same time actions performed by God.

All this is made possible through sanctifying grace. Grace is the life of the mystic body, by which the members are engrafted upon Christ and live of Him. "And he (God) hath subjected all things beneath his feet, and hath given him for a supreme head to the Church, which is his body, the fulness of him who is wholly fulfilled in all."

The Church then is one body whose head is Christ. It is an extension of Christ in space and time, a continuation of the incarnation. For this reason Saint Paul calls the entire Church-body, both head and members, by the name of Christ. To express the participation of the members in the mystic Christ, to show that they are part of the Christ extended in space and time, because they are part of the body of which Christ is the head, Saint Paul says they are "in Christ Jesus." Christians are "in Christ" because they are incorporated into His mystic body, and because they participate in the life of the body, sanctifying grace. The members and the head together form a spiritual entity, which is the mystic Christ. This is the implication of the words spoken to the man on the road to Damascus. This is the unity and solidarity prayed for by our blessed Lord at the Last Supper. This is the meaning of the words of Christ, "I am the vine; you are the branches."

This conception of the Church enables us to understand just how it is that all men are brothers. It is not because we all live on the earth; not because we are all men; not primarily because such a brotherhood is conducive to the good of society; but simply and sublimely because we are members of the mystical body of Christ, engrafted upon Him in Baptism.

But there is another bond of unity—in truth a sacrament of unity—the holy Eucharist. Christ, the God-man, gives Himself as the food of men, in order to unite them intimately to Himself and to one another,

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and to establish peace and harmony amidst the confused alarms of the world's struggle. The real Body of Christ is a corporal link, reinforcing the vital bond between men. "For we being many, are one bread, one body; all that partake of one bread."

To understand this doctrine of the Church, is to have apprehended the essence of Catholicism. Sacraments, the hierarchy, the communion of saints, and the veneration of the saints, the position of the blessed Virgin, bodily resurrection, Christian ethics—all these, even to the doctrine of indulgences, flow naturally from the solidarity of the Church, as Saint Paul taught it to his little ones in Christ. Without this basic dogma they are disconnected and meaningless like the parts of a watch that is taken apart. In the knowledge of this fundamental dogma, other doctrines arrange themselves as necessary parts of a graceful totality. On the foundation of this conception of the Church, other doctrines are developed into a unified theology, just as the different themes and their development constitute a symphony of Beethoven.

To understand this doctrine of the Church is to have apprehended, at the same time, the basis and reason of the liturgy. The Church, as the mystic body of Christ, lives her life in the liturgy; and it is a life of magnificent prayer. Following the example of the divine Christ, the mystic Christ has always prayed, now in the garden, now on the mountain, now in tears like Magdalen, now in joy like David before the ark of the covenant. And in all these variant actions of prayer, the Church is intensifying her sanctity. Those members who use the liturgy as a means of divine glorification and personal sanctification, are making themselves more perfect members of the mystical Christ and are co-operating in the building up of the body of Christ, "till we all attain to the unity of faith and of the full knowledge of the Son of God, to the perfect man, to the full measure of the stature of Christ."

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THE LITURGY IN TRANSLATION



T is not needful nor expedient to consider here the general importance of speech in human life. It is enough to say that in the religion of Christ, the use of the spoken word is absolutely indispensable. It is the appointed word that makes the sacrifice and the sacraments—the means by which divine life is directly imparted to souls. To quote St. Augustine: "The word is added to the element and the sacrament comes into being."

Accordingly, the Church has always watched with the most zealous interest over her rich heritage of revealed doctrine and liturgical prayer. In the very beginning, St. Paul had something to say about holding to the form of sound words, and ever since, succeeding directors of the Church's ministry have shown a like solicitude. With ever-increasing strictness of regulation, we have come to the present discipline that whatever is to be used in public worship must issue directly from the supreme authority in the Church. Nothing may be changed at will; all must be used in the form sanctioned by the Vicar of Christ. Thus, in the Latin rite, the chief liturgical texts have persisted without even incidental change. Indeed, the prayers grouped around the Words of Institution in the Mass, have attained a permanence approaching absolute inviolability. This unyielding attitude of the Church, showing itself over and over again in the course of the ages, bears eloquent witness to the worth and importance of the words so carefully kept from subjection to individual taste.

The prescribed word forms of the liturgy, even where they are not of its essence, are still the most potent and valued instruments of our divine Priest in His work of redemption. These precious words of grace and salvation ought to be used with the greatest reverence and set before God's people in a way that will commend them to the admiration and esteem of all. As things are now in the life of the Church, the liturgy can affect the people only in so far as it is made known to them by translation. What one might urge, therefore, as a matter of strict necessity and of obligation, is that the work of rendering liturgical texts into the language of our people be taken up and carried through as a thorough-going process of transvaluation. Let them be given the complete meaning of the sacred words in a form which will at least suggest the unemotional earnestness and almost lyric grace of the original. Otherwise they are

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being defrauded of their heritage as children of God's household. It is truly a matter of rightly handling the word of God.

To begin with, there is the text of the Mass. That is in every way the most important and venerable form of prayer in human use, aside from the inspired word of divine revelation, and of that inspired word the missal text is largely made up. In the Missal, the Ordinary of the Mass claims our first and best attention, although the Secrets and Post-communions are also worthy of the most respectful consideration. The Ordinary is composed of the prayers selected for most frequent use because they are deemed best suited for the holiest and most wholesome act in which a human being can take part. In the Church's life what is commonest is of the best, and what is both official and common is best of all.

Putting the full value of these prayers into English is a delicate and difficult piece of work. But when we remember that millions must use them in English if they are to profit fully by the greatest means of grace God has given them, we cannot but feel it is well worth while to do our most and best. One has to consider carefully anything and everything that may bring out the sense of the original. It is so easy to attend well to some of the factors in the case and overlook just the one that counts.

The Mass is, first of all, a Latin text. Moreover, it is Latin of the post-Augustan period, set down for the most part before the eighth century. We must not forget, either, that the more ancient elements were in all probability translated from the Greek. The primitive liturgy of Rome was Greek in verbal form, though hardly subordinate to foreign influence in its intimate details or method of treating the sacrificial theme. Even so, there appears here and there a sign of fidelity to a Greek original. Besides, there is the influence of the Latin Bible which was used in those early days. We can get a fair idea of what that was like by a study of the Vulgate Psalter. There we find a medley of Latin vulgarisms, Greek idioms set out in Latin terms, and Hebrew mannerism still showing clearly after the process of passing through the common Greek of world-wide use into the low Latin of Northern Africa. Then, too, Latin as a language was very much alive when our liturgy took definite form, and its terms, already used in the civil and religious life of the Empire, were not always given a new meaning when converted to the service of the one, true God. Thus, we have to consider contemporary Roman usage; the

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possible influence of the Greek; and biblical precedent, whether Greek or Hebrew. For instance, there is "hostia," generally given in English as "host" and occasionally "victim;" meaning to most people simply a particle of altar bread, or its appearance after consecration. The first thought of a Christian in ancient Rome, if he heard the word, would be of the complete process of sacrifice (including act and object), and more particularly of a sacrifice offered in thanksgiving for victory over a foe (See Ps. 115, 7). Again there is "immaculata," so often rendered "unspotted," that is, free from discoloration; but used in the Bible to indicate the perfect accord of a sacrificial offering with God's requirements. Then, we have the plural of excellence, so well liked by the ancients, but so clumsy and outlandish when thrust directly by literal translation into an English context; likewise the plural used to signify a unity resulting from composition or with reference to multiplicity of appearance and effect. Nouns in the oblique cases have to be handled with care, and the prepositions also will bear watching. There are a number of words frequently recurring in the sacrificial liturgy, which deserve special notice. They are very rich words, rich in their own meaning and in historical association, for the mass text is an historical monument as well as a transcript of religious experience. These words are apt to stand for a great deal more than one might at first suspect; and they can hardly be represented aright by the first word that is set beside them in a classical lexicon.

The extreme compression apparent in the more ancient collective prayers ought to warn us that the framers of the Roman liturgy were not given to thoughtless exuberance in their solemn supplications and tributes of homage to the Supreme Being. It would be hard to find more striking models of expressive reticence. In fact, we know nothing about the great figures in our liturgical history to justify us in supposing that they would string out synonyms just for the sake of "padding" or of seeming to be emphatic. They were of quite another sort; a fact to be borne in mind when we come upon groups of words and phrases which are somewhat like simple reiterations of the same idea. The later additions, like the offertory prayers, also call for attention to their setting of time, place, and other circumstances. They are of interest as bringing into the Ordinary the monastic emphasis upon the Mass as the principal exercise of Christian asceticism.

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One might go on indefinitely citing examples to show the need of careful and thorough investigation in order to arrive at a satisfactory result. It is a pleasure to note the progress made of late in the Missals edited by Abbot Cabrol, Dom Lefebvre, and Father Fortescue. They represent a good beginning, but there still remains something to be done. Our objective in this most serious affair cannot fall short of absolute perfection. There must be fidelity to the original—it is a sacred text—but with full accommodation to current usage. This does not mean going to such extremes as discarding the singular for the more colloquial plural in the pronoun of the second person. "O my God, I love You so much, etc.," is not prayer but prattle, whether written for children or for adults. "Thou, thy, and thee" are not archaic in prayer and will not be unless we make them so. They mark a distinction which we cannot afford to obliterate. It is altogether possible to combine the ease of a truly popular style with all the dignity of excellence. It can be done, but not without effort.

The effort required will, it seems, be included in the program of the LITURGICAL PRESS, now at the beginning of its apostolic work. Already the composition of a liturgical dictionary is being considered. Such a work will be of the greatest practical value, and ought to be sure of a warm welcome in secondary schools, religious houses, and seminaries, where those interested in the liturgy and being prepared for leadership in the Catholic body are found with some knowledge of Latin. It is not too much to hope that eventually a greatly improved translation of the Order of the Mass will be produced, with notes, and this will make for a more effective presentation of the liturgy to the vast body of the faithful. After all, the liturgy is meant for "the multitude," so often mentioned in the Gospel as attached to our Lord and beloved by Him. It must come to them with some of its original simplicity and charm. Unless the Ordinary of the Mass is established in the minds and hearts of the people, young and old, as the noblest and dearest of all their forms of communion with God, the liturgical apostolate will strive in vain to realize the purpose of its existence. To the many, the liturgy will be little else than the Mass, and the Mass means for the most part the prayers of the Ordinary. Our best form of propaganda is, therefore, an English (or, if you will, an American) text of superlative excellence. Under the auspices of the LITURGICAL PRESS, the co-operation of many will be

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possible, which will insure a degree of perfection, and therefore of success, not to be looked for in isolated effort, no matter how wisely directed and energetically employed. *Faxit Deus!*

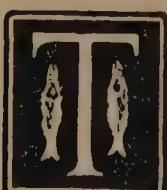
RICHARD E. POWER.

Springfield, Mass.

"The educational value of the liturgy derives primarily from the authority inherent in it. The liturgy is almost the very language of the Apostles, it is the voice of Christian centuries, the word of the Church expressed in her most indisputable formulas, the most direct expression of her spirit. The liturgy is the collective work of the Fathers, the Doctors, the popes and the bishops, without being the personal work of anyone individually. In it there is neither the teaching of any one school, nor human opinion, but the thought of the Spouse of Christ assisted by the Holy Spirit."

A. DOUTERLUNGNE.

THE MASS AS THE PEOPLE'S SACRIFICE¹



HE sublime nature of the sacrifice of the Mass derives from the fact, as we have seen, that Christ Himself is offered up in it. It is most truly the sacrifice of Christ. We have also mentioned that only the ordained priest, who received his power from a direct descendant of the Apostles, has the power of consecration, and therefore of celebrating the sacrifice of the Mass. These truths, if considered by themselves, might still make the Mass appear to us as something very distant from the ordinary Christian attending it. Even if it be known that the priest really represents the people, yet will the distance of the people from the Mass seem great to all whose knowledge of the true nature of the Mass is limited. As a matter of fact the Mass is a collective act of worship, in which the faithful have the right and duty to play also an active part. The Mass is in a true sense also the sacrifice of the people.

The Mass as a Collective Act. The text of the Mass, that is, the whole of the prayers which the priest says in offering the sacrifice of the Mass, is set down very strictly by the law of the Church. These prayers are therefore official, and can be taken as a safe indication of the nature of the Mass. Now, according to these prayers, not only is the priest the spokesman of the people that attend the Mass, when he offers the latter; but at times the action of the Mass contains a sort of dialogue, in which the people have their part as well as the priest.

Formerly all Masses were sung; they were what we now call high Masses. In the early times certain parts were sung by the people, and the rest sung or prayed by the priest. The parts sung by the people were then not recited by the priest at all. The people therefore took an active part all their own in the very words of the Mass. Today the servers in ordinary Masses answer the prayers of the priest. But these answers are still made by the servers for all the people present. Hence it is even today the intention of the prayers of the Mass that the people join at least in mind if not in word, in the answers of the servers and in the prayers of the priest. The very words of the text of the Mass show that

¹ This article is the third part of a proposed church-rack pamphlet of which the second part appeared in the third number of *Orate Fratres*, p. 76. The paragraphs on "The Mass as a Collective Act" repeat some of the ideas of a previous article, "Participation in the Mass," but could not well be omitted here.—The ideas of these articles are elaborated in the new pamphlet of the Popular Liturgical Library, "*My Sacrifice and Yours.*"—Ed.

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all present should join their minds and hearts to the action of the priest, so that all offer up the sacrifice together under the leadership of the priest. The people should, as Pius X said, not pray in the Mass, but pray the Mass. And the reason for this can only be, that the Mass is the sacrifice of the whole people. A few examples from the official text will illustrate this matter.

During the Mass the priest prays certain special prayers of petition. Before beginning them he turns to the people, spreads his hands to include all present and says: "The Lord be with you." The server or choir answers for the people: "And with thy spirit." Then the priest asks all to pray with him when he says aloud: "Oremus—Let us pray." He recites the special prayers, in which he always uses the pronoun *we* or *our*, since he is speaking not only for himself but for all those attending the Mass. At the end of these prayers the server or choir answers "Amen" for the people, which means "So be it." It is the assent of the people to the prayers of the priest.

In the same manner the offerings are made for the people by the priest. At the end of the first stage of the offering, as we have seen, the priest expressly turns to the people to exhort them in these words: "Pray brethren that *my sacrifice and yours, etc.*" And in the answer, "May the Lord receive the sacrifice at thy hands," the people distinctly indicate that the priest is also their representative and is offering the sacrifice for them. The second prayer of the Canon reads: "Be mindful, O Lord, of Thy servants and handmaids, N. N. [this refers to the special intention of the Mass], and of all here present, whose faith is known to Thee and likewise their devotion, on whose behalf we offer unto Thee, and who themselves offer unto Thee, etc."

Similarly, at the beginning of the offering of the consecrated Bread and Wine, the prayer reads: "Wherefore, O Lord, we Thy servants, and likewise Thy holy people offer unto Thy supreme majesty, etc." The entire prayer of offering through the three successive stages is a collective prayer, showing that all should together enter into the sacrificial action. The Mass is thus meant to be a collective sacrifice of all united with the priest; and all who attend the Mass should therefore unite themselves actively with the words and sentiments of the officiating priest.

The Ancient Offertory Procession. The part taken by the people in the sacrifice of the Mass was formerly well shown by the so-called offer-

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tory procession. When the part of the Mass preparatory to the action of offering was ended, the priest turned to the people. The latter came up to him in procession and delivered their offerings of bread, wine, oil, vegetables, or whatever it might be, into his hands. Part of the bread and wine was put on the sacrificial table for the sacrifice of the Mass itself. The remainder of the offerings was set on side tables for the support of the church, and especially for the poor of the parish.

In this way the sacrificial oblations offered by the priests came directly from the people attending Mass. The objects offered were directly their own. Something of their own possessions was offered, which they had given to the priests for the sacrifice. The Mass was therefore very truly their own sacrifice, and the gifts offered very truly represented all of those who had given anything in the procession.

This custom died out centuries ago. Likewise, after money had come into more general use as a means of buying and selling, and as a general convenient way of carrying around one's goods or giving donations, the custom of money donations at the offertory began to be substituted for that of giving other, bulkier goods. About the same time the custom of a money stipend for Mass came into more general use. These practices, as we have them today, are really not so different from the old offertory procession as they may at first seem to be. They are just as much a way of giving the offertory gifts for the Mass, as was that of the old procession. They are this same procession translated into modern conditions of life.

The Mass as the People's Sacrifice. It is therefore as true today as ever, if indeed not even truer, that the offerings of the Mass are those of the people. Not only the offerings, but everything necessary for the sacrifice of the Mass, today comes from the people.

For the sacrifice of the Mass many things are necessary. There are first of all the properly ordained priests; there are a church building and an altar, altar vessels and vestments, altar cloths, candles, etc. And all of this, everything connected with the sacrifice, comes from the people, is obtainable only through the free donations of the people. St. Paul had said long ago that those who serve the altar should live from the altar. The priests, who officially celebrate the Mass, get their support from the people. Without the offerings of the people, there would be no priests. Likewise the church building, the altar, the utensils, the vest-

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ments, etc., are obtained only through the contributions and offerings of the people. All of these represent real self-denial, real self-sacrifice on the part of the whole people.

In the same way, as we said above, the bread and wine, offered in the Mass, are truly given by the people themselves. Hence all who have in any way contributed of their own goods for the support of the church and its sacrifice, have the best right to consider the wine and bread offered in the Mass as their own personal offering. This is true not only, therefore, of the person who has offered a stipend in order to have a Mass offered for his special intention. It is just as true of all those who make their proper offering at the collection taken up at the Mass; and just as true of all others who have in any way contributed to the construction or upkeep of the church and its belongings—and this, regardless of what the amount contributed may have been, as long as it represents any kind of self-denial. The widow's mite, we know, was of the greatest value in the eyes of Christ.

Viewed also from this standpoint, then, the people have the best right to consider the offerings of the Mass their own offerings. And they should feel the strict propriety of uniting themselves heart and soul with the prayers of the priest. Especially should they by right consider that in the offering of the water and wine they are offering themselves to God, since the offerings so truly represent them. The bread and wine are the truest symbols of the offerers themselves; they have come out of the living energy of the givers, are part of the sweat and blood of their daily labor. In fact through these offerings a part of the daily lives of the people is being given to God in the Mass, as representative of their entire lives. In that way the Mass becomes very properly a living oblation of the people themselves. "Honor the Lord with thy substance, and give him of the first of all thy fruits," the inspired word of God exhorts the people (Proverbs, 3, 9). The Mass, because its offerings come so truly from the labors of the people, is an eminent fulfillment of this command.

Christ and the People. Joining the above thoughts with what was said previously of the Mass as the sacrifice of Christ Himself, we obtain some kind of idea of the great value of the Mass for all the people that are in any way connected with it.

It is for the faithful attending the Mass that Christ descends upon the altar at the Consecration. His descent, we can say in a way, happens

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to the people attending the Mass; it is an event most intimately connected with them. A moment's reflection will make this more evident. We have seen that the oblations offered in the sacrifice of the Mass are the gifts of the people themselves. They represent the people, especially those who by attending the Mass also actively enter into the action of offering, and actively associate themselves with the gifts offered. Now as the Mass progresses, it is into these very gifts that Christ enters. Christ identifies Himself with that which was offered by the people as representing themselves, with that which stands for those attending the Mass. Christ thus enters actively into the action of the Mass, in order to complete the offering of the people in a more perfect manner.

The thought is sublime in its meaning, and inexhaustible. St. Paul had told us that we were baptized with Christ, buried and risen with Him in the same death and resurrection, that we must live with Christ (Romans, Chapter 6). This is most fully realized in the sacrifice of the New Law. In the Mass Christ Himself takes the first step towards a most intimate union with us, and makes it possible for those who attend the Mass with proper disposition to become true sharers in Himself. This is indeed the further living out of the great event that occurred when Christ first took upon Himself a human nature and came upon this earth.

When the chalice is being prepared for the offering, wine and water are mixed. The wine represents Christ, and the water the people, according to the accompanying prayer, which reads in part: "O God, who hast established the nature of man in wondrous dignity and still more admirably restored it, grant that through the mystery of this water and wine, we may be made partakers of His divinity who has deigned to become partaker of our humanity, Jesus Christ, etc." It is through the Consecration, when Christ enters into the gifts of the people, that this prayer is realized in the Mass. Christ one time deigned to partake of human nature, to take upon Himself the form of man. The further purpose of this was, that men might become partakers of the divine nature of Christ. The sacrifice of Calvary made this possible for all men once for all. In Baptism we realize this possibility the first time. But it is the daily sacrifice of the Mass that continues ever to turn this possibility into greater reality for all who enter properly into the spirit of the Mass.

Contact with the Divine. As we have said, it is Christ who in the Mass takes the first step by descending into the gifts of the people.

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Thereby it becomes possible for the people to unite themselves to Christ in an intimate spiritual union. Thus united with Christ, they can now through Christ offer themselves to the Father with a much better assurance of being accepted by Him. In Christ they have an offering of infinite value, and by uniting themselves with Him, they are offering themselves in the very manner chosen and perpetuated by Christ Himself for their salvation and redemption.

The deeper spiritual part of the people in the Mass is manifold. By participating in the offering, the people become the offerers of the sacrifice with the priest. Blessed Albert the Great said long ago: "Those who bear themselves and their gifts to the altar make the offering with special intention. And therefore they are in a special manner contained in and offered in the oblation of the altar. . . . Therefore we must exhort the people to participate in the offering, for he who offers in the oblations unites his own self to the victim with special intention."

And the great Bishop Bossuet said long ago: "Not only do we offer the gifts with the priest, but with the gifts we also offer ourselves. . . . When the real body of the Savior is actually offered to God, there is a new reason for offering up anew the entire Church, which is His body in another sense, and the faithful who are the members of that body. . . . Thus the mystery of the mystic body of Christ is fulfilled, when all the members unite to offer themselves in and through Him."

The sacrifice of the Mass begins by an offering to God by the people, which represents the giving of themselves to God. With the descent of Christ into the gifts of the people, a deep spiritual union between people and Christ is effected. Thereafter the people and the priest offer themselves together with Christ, they in union with Him are the oblation offered. And Christ is united with the priest and the people in offering the sacrifice to the Father. Christ therefore both offers and is offered in the Mass, and through Christ all the people become more efficacious offerers and at the same time more acceptable offerings. In other words, the Mass is a sacrifice that gives the people intimate contact with God. And this contact is perfected sacramentally in another part of the Mass, which we have not discussed in these pages. In the sacramental Communion this intimate union of people and Christ is perfected. In both of these contacts with the Divine, the sacrificial and the sacramental, lies the sublime and inexhaustible spiritual value of the Mass for all the people.

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Through this contact in the Mass the whole life of the Christian is influenced. In the Mass the people offer themselves. From the very beginning the gifts offered truly represent part of their own lives. In return they receive of the divine life. They receive ever greater spiritual strength to live the life of Christ at all moments of the day. By offering themselves in the Mass, therefore, they receive the grace to fulfill the words of St. Paul also outside the Mass: "Present your bodies a living sacrifice, holy, pleasing unto God" (Rom. 12, 1).

LOUIS TRANFLER, O. S. B.

VIRGIL MICHEL, O. S. B.

St. John's Abbey.

"The Mass, hymns, rites, benedictions, sacraments, divine Office, celebration of the liturgical cycles — the entire complex of liturgical functions, in short — what are they but our Faith put into prayer, confessed, and chanted, in the concrete, palpable, living reality of the Christian community united to its pastor?"

ABBE GROEGAERT.

THE LITTLE FLOWER OF JESUS AND THE LITURGY



HAVE never known a pupil to come from a Benedictine home of education without having imbibed at least some liturgical spirit. The little Therese Martin received her education entirely at the Benedictine Abbey of Lisieux, and it would seem an interesting study to see how deeply it left this mark upon her soul.

Even before she went to school at all we find her being formed to a spiritual life based directly upon the liturgy. Of the days when she was still too much of a baby to be taken to Sunday Mass, she tells the following story, showing her interest already awakened in the ceremonies of our holy mother the Church:

"I was still too small for the long Sunday services, so Mama stayed at home to look after me. On these occasions I was very quiet and good, walking all the while on tiptoe; but as soon as I heard the door open, there was a tremendous outburst of joy. Rushing to my dear little sister I would exclaim: 'O Celine! quick, give me the blessed bread!'

"One day she did not bring any. What was to be done? I could not do without it, for I looked upon this little feast as my Mass. A bright idea struck me and I said: 'You have no blessed bread, well then, make some.' Celine immediately opened the cupboard, took out the bread, cut off a tiny bit, and after saying a Hail Mary over it with due solemnity, she triumphantly presented it to me. Making the sign of the Cross I ate it most religiously and fancied it tasted exactly like the real blessed bread."

She is alluding to the French custom of blessing bread at the parochial Mass and distributing it to the faithful.

She early valued the blessings which our Mother provides for so many things we have and use. After her first confession she says:

"Finally I passed him my rosary to bless, and came out of the confessional feeling more light-hearted and happy than ever before. It was evening, as soon as I reached a street lamp, I paused, took the newly blessed rosary from my pocket, and examined it carefully, turning it over and over. 'What are you looking at, Therese dear?' asked Pauline. 'I am

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looking to see what a blessed rosary is like,' I answered,"—and the reply caused her sister much merriment.

How she loved the feasts of the Church! Of them she wrote: "The feasts! What precious memories these simple words recall. I loved them; and you knew so well how to explain the mysteries hidden in each one. They were indeed a foretaste of heaven. Above all, I loved the processions of the Blessed Sacrament. What a joy it was to strew flowers in the path of God! But before letting them fall under His feet, I kissed them, threw them high up in the air, and never was I more happy than when I saw my rose petals touch the sacred Monstrance."

When one reads words like that, how one's heart aches for the thousands of small children in our cities as well as in our rural districts to whom this Wonder Book of the Feasts (the Liturgy of Mother Church) is entirely unknown; from whose lives this beauty is entirely shut out; whose meagre knowledge of their holy Faith presents it to their minds only under forms of tiresome obligations, and all but unmeaning ceremonies. What would it not mean to them if we could make the Sundays for them what they were to the little Therese! Of these Sundays, hear her speak:

"True the great feasts came but seldom. Each week, however, brought one very dear to my heart—Sunday. What a glorious day! It was almighty God's feast and the day of rest. First of all the whole family went to high Mass. . . . Those happy days which passed all too quickly, but also had their touch of melancholy! My joy lasted until Compline, but after that a feeling of sadness took possession of me. I longed for the never-ending Sabbath of our true home."

To how many of the little children in this vast country does the word Compline convey anything at all, I wonder?

The tiny child lulled to sleep on her father's knee listened each evening with pleasure to the few pages read aloud by one of her sisters from the *Liturgical Year*. There is an excellent English translation of this famous work. It was written by Dom Gueranger, Abbot of Solesmes. In heaven this holy Benedictine must number by thousands the souls who owe their attraction to the liturgy to his labours.

The little first communicant, making her retreat in the Benedictine Abbey, tastes already the joys of the divine Office. She tells us:

THE LITTLE FLOWER

"With what delight I followed the divine Office, just as the nuns did!"

It was at Vespers on the feast of Pentecost that she made her final determination to speak to her father of her vocation for Carmel.

Later, in the Carmel she said to Mother Mary Gonzaga speaking of her prayer: "Apart from the divine Office, which in spite of my unworthiness is a daily joy, I have not the courage to search through books for beautiful prayers."

She confided to her little mother that she thought no one could have had a greater desire than she had to say the divine Office well. Especially did she rejoice when it was her turn to read alone and aloud the prayer of the day. She tells us she felt like the priest acting as mediator between God and man: "How happy I was, and how careful to say the prayers out well and clearly!"

I know not whether the little Teresa had learned Latin; if not she had familiarized herself with the translation of the Psalms she said in choir, for in speaking of the Office she declared playfully that one verse she always recited with regret, namely, the verse at Sext which says: "I have inclined my heart to do Thy justifications because of the reward."

"I always hastened," she says, "to assure the good God that this was not so."

Even the words of the ordination service for a deacon were not unknown to her. In writing of her joy at touching the sacred vessels when made sacristan, she says: "I rejoiced also in being able to touch the sacred vessels, and to prepare the altar linen on which our Lord was to be laid. I felt that I must increase in fervour, and often recalled these words addressed to a deacon: "Be ye holy, ye who carry the vessels of the Lord."

On one of the great days of her life, the day of her audience with Pope Leo XIII, she drew courage from the words of the Gospel for the day found in her Missal: "In the Gospel for that day there occurred these consoling words: 'Fear not, little flock, for it hath pleased your Father to give you a kingdom.' My heart became filled with confidence."

These few thoughts gathered from her life will fill us with confidence, too—confidence that the work of the Liturgical Apostolate will surely find in the little Saint a powerful and interested advocate.

MOTHER MARY ELLERKER, O. S. D.

Duluth, Minn.

The Editor's Corner

PASSING THE MERIDIAN



ITH the present issue *Orate Fratres* is passing the noon-hour of its first annual cycle. In the foreword of the first number the Editors had stated that it was impossible to foretell the future of the new venture in English Catholic life. Some of our friends thought our tone at the time a rather timid one. But there was no intention of conveying the impression of lack of courage or hope on our part. It was chiefly a spirit of caution that guided our words, and the realization that on the human side the success of our work would depend on the co-operation we should meet with from our readers, then an entirely unknown factor to us.

Since last November the progress of the apostolate, as judged from the increasing number of subscribers to *Orate Fratres*, has been a slow but steady one. The 15,000 letters sent out last fall brought a greater percentage of returns than the proverbial three per cent that is said to be usual in any undertaking. After that first gesture commercial advertising of the apostolate has been almost non-existent. The steady increase in subscriptions, almost double since the first issue, is therefore due to no artificial methods of propaganda, but to the more solid factor of a real understanding and appreciation of the objectives of the apostolate.

A business firm offered to take over the commercial end of our entire enterprise. We refused because we feel that a commercialization of our efforts would detract from the dignity with which the apostolate is vested as a work of God, as an undertaking whose aim is the promotion of the cause of Christ and His Church. Nothing has been further from our minds than the use of modern methods of "putting across" an idea. Neither Christianity in its earlier days, nor conversions today, are "put across" by forcible methods of propaganda. Hence it was, that we depended from the start on the good will and the co-operation of our friends and well-wishers. That this co-operation has not been wanting is attested to by the steady progress the work of the apostolate is making. It has been a cause of joy to all friends, and of encouragement to us.

THE EDITOR'S CORNER

We could here logically enter upon an appeal to our readers and friends to continue their efforts, or to increase them, since we still have a good way to go before we can breathe more at ease, and the apostolate is their work as well as ours; but we have other matters in mind at present.

In passing our meridian for the first time, our thoughts are naturally directed to the future rather than the past, to the second volume of *Orate Fratres*, and the possible changes to be made in it. A number of suggestions have been sent to us in the course of the past months on possible changes—suggestions covering almost every phase of the review, from cover and type to contents.

We have received many favorable letters from readers who are heartily interested in the liturgical apostolate. But we should welcome something other than praise. In perusing the pages of *Orate Fratres* many readers have undoubtedly thought of different kinds of articles they should like to see in the review, topics they should want to have treated, etc. All suggestions of this kind are heartily welcome at the office of the LITURGICAL PRESS. There is no keener desire among the Editors than that of co-operating with their readers in the work of the apostolate. Since many heads are better than a few, and usually more fruitful of suggestions and ideas, let us all work together in the common cause. Our ideal is not merely to bring out a good review, but to do the work as well as it can be done under the circumstances. And that ideal is not attainable unless all good suggestions, from wheresoever, are registered and considered, and if possible acted upon.

Some readers, in expressing their satisfaction with *Orate Fratres*, have feared that the articles could not continue a long time, that the topic of the liturgy would soon be exhausted. There is nothing further from the truth. The Liturgy IS the Church, it IS Christ; and like everything else that reflects or expresses Christ — the Gospels for instance, or the principles of interior life — the liturgy is inexhaustible. If there had been a suspicion of despair in the minds of the editors, it would have been caused by the limited scope allowed by *Orate Fratres* in the face of the many possibilities. Our problem never was a WHAT for which there is no abundant answer. It has been the perennial problem of the HOW that confronts all persons who try to achieve the best possible in their work.

The Apostolate

"That Christ be formed in all" — Pius X



OME time ago the editor of "The Apostolate" wrote to the Reverend Franz M. W. Schneeweiss for an account of his success with congregational singing in his parish, Our Lady of Perpetual Help, Washington, D. C. Reports of the work had spoken of remarkable results achieved in a short time under very adverse conditions. The following modest reply was received:

" . . . In the first place, the parish is only a little over five years old, and is composed of colored people the majority of whom have no education. Consequently their taste follows the 'jazz' line of music—and they like flowery music.

"I took up the Gregorian music because it was commanded by the Church, and the music always appealed to me even from childhood.

"When forming this congregation, I told those who formed the choir that during Advent and Lent they must sing the *Missa de Angelis* without organ accompaniment. Of course they did not like it, and the sound was about as poor as one can imagine. However they obeyed, and this dragged on for five years. At last they sang with more certainty and began to have a little taste for it.

"Then we began the Requiem, which they sang better. We never have a funeral without a sung Requiem.

"When the parochial school was started, I taught the children to sing the Mass, and they did better than the adults. They could remember the melody quite accurately. The children were not keen about learning, but by some scolding and punishing, at last they did better.

"Then almost three years ago they learned the Mass of the Sacred Heart, with proper and ordinary. This is sung every First Friday. We have no one to play the organ, so this makes the work harder. As a result, last Christmas they asked to sing one of the flowery Masses. As they had been so faithful and good, I granted their request. Afterwards they said that that Mass did not seem devotional; for it seemed as if they

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were drawing attention to themselves and not giving it to God, and they were willing to put that Mass on the shelf.

"Those who have heard them have been surprised how the people have kept the pitch. However the tone is very bad. Lately Mrs. Justine Ward has taken an interest and has been giving them some lessons.

"I am not a musician. I can play the Mass only with one finger and have never been instructed in the music, hearing it sung only a few times.

"My people now sing: The Requiem, The Missa de Angelis, The Mass for the Sundays during the year, The Mass for Advent and Lent; and then some devotional hymns, as the Ave Maria, Ave Maris Stella, The Magnificat, etc.

"Their taste is being cultivated, and in time I hope they will be able to read the music easily." /

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From northern Minnesota the Reverend Charles Cannon, O. S. B., describes his experience with his children as follows:

"In your issue of volume 1, number 2, you extend a cordial invitation for a report of actual experiences in promoting greater active participation of the people in the sacrifice of the Mass.

"It seems only fair that every one should be willing to tell what he is doing for the liturgical movement as well as to hear what others are doing. There should be a 'give and take' policy among us.

"In the first place I did very little for the cause till I myself learned, after many years in the ministry, the meaning of the liturgy. Like many others I had the notion that the liturgy was perfectly synonymous with the rubrics or ceremonies as we studied them in our seminary liturgy course of old.

"*Liturgical Prayer* by Cabrol was the book which served as an eye-opener for me and set me studying and admiring the real liturgy and its history and spirit.

"Shortly after I caught the true idea of the liturgy I began to communicate my enthusiasm to my little rural parish by giving a series of Lenten lectures on the Mass, based on the text of Cabrol. The people reacted very favorably to the new aspect of the old subject, and with little effort I soon had a comparatively large number of adults using the daily Missal with more or less proficiency.

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"My superior, entirely unconscious of this liturgical achievement, promoted me to a city parish where I failed miserably in every attempt to spread enthusiasm for the liturgy. The adults were not accustomed to attend daily Mass and the parish school children were trained to recite publicly the rosary, year in and year out. To effect a change was a herculean task. At all events I did not accomplish much before my health required that I should return to a rural parish, where I am again endeavoring to revive some interest in the liturgy.

"Here I have begun with the children, hoping that they will eventually become apostles in the liturgical education. In connection with the brief religion class conducted immediately after daily Mass, before the children report at the Public School, I give them daily five minutes instruction concerning the Mass. I began by teaching all the children (boys and girls) the Latin responses which they recite aloud in union with the servers at the altar. It is nearly as easy to teach the entire class the Latin prayers as it is to teach a few servers. One advantage in having the girls recite the Latin prayers is that in later years, when they are mothers, they will be able to teach them to their children. The result is that all recite the Latin responses very accurately and all take an active interest in the progress of the Mass.

"Then I explained to them the various parts of the Mass from a little book entitled *The Mass for Children*, by Rev. William R. Kelly. The colored illustrations in this book and the simple style of the author gained the attention of the children, and gave them some elementary ideas of the holy sacrifice. These simple instructions were supplemented by thoughts from Dr. Gehr's excellent volume entitled: *The Holy Sacrifice of the Mass*, so brimful of heavenly unction.

"This year we are reading and analyzing Father Cuthbert's *Offeramus*, and it is surprising how well the children can follow it and how they have mastered the contents of his concise but clear explanations. At least they know the gospel side and the epistle side of the altar, though I have met many adults who never advanced so far in the study of the liturgy.

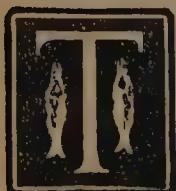
"As to the children's active participation in the Mass, I considered it best to have them recite aloud only certain prayers at the Offertory, the Consecration and the Communion. In this way the principal parts of the Mass stand out prominently in their mind. They are encouraged to

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use *Offeramus* in silent prayer during the rest of the Mass, because they are liable to fall into a routine if they recite too many prayers publicly.

"In my rudimentary way of inculcating a love for the liturgy I may be violating some rubrics and running up against some canons, but I stand corrected and I am not too old to learn."

LITURGICAL BRIEFS

HE LITURGICAL PRESS has received a number of encouraging letters from members of the hierarchy. The work of editing and publishing is done in the dioceses of St. Paul and St. Cloud, and His Grace, Archbishop Dowling of the former, and His Lordship, Bishop Busch, of the latter, have both been constant in their encouragement of the editors, and unfailing and hearty in their responses to any requests. In recent letters, both Archbishop Dowling and Bishop Busch recommended *Orate Fratres* most whole-heartedly to the priests of their respective dioceses.

Other members of the hierarchy that have recently sent letters of approval and encouragement to the Press are: Archbishop Glennon of St. Louis; Bishop Shahan, Recor of the Catholic University; Bishop Cantwell of the Diocese of Los Angeles and San Diego; Bishop Wehrle of the Diocese of Bismarck; Bishop Boyle of the Pittsburgh Diocese; Bishop Jeanmart of the Diocese of Lafayette, and Bishop Welch of the Diocese of Duluth.

In the past year there appeared an interesting reprint of two articles from the *Catholic World* under the title: "A Bypath Into the Great Roadway." It is the story of the conversion of Ellen Gates Starr, Hull House, Chicago. For years Miss Starr had been attached to the liturgy of the Church by strong bonds of sympathy and appeal; and this appreciation gave her soul no rest until she had entered the fold. It proved at the same time to be the source of more than one surprise. Thus she writes on page seven of her interesting account: "From that time on [after receiving a book of the Holy Week Office] I have always been present at the office of Tenebrae, and for some twenty-five years or more have scarcely ever missed the Mass of Palm Sunday. I became very familiar with these offices and always followed them carefully and con-

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scientiously. To lose my place in the long Gospel of the Passion was a calamity, as it was difficult to find it again, and I never got help from my neighbors. It has always been hard for me (and is still more difficult now, as a Catholic) to account for the indifference of average Catholics to the extreme beauty of the words of the Mass and all the liturgical offices. I recall my surprise many years since, on looking over at a neighbor, hoping to get some help toward finding my lost place in the Tenebrae office, to see the page heading of the book in her hand: *Meditations for the Month of June.* The recitation aloud (or singing) of other devotions, during the Mass, with however devout an intention, is a great distraction and trial to me."

According to a letter in *The Catholic Times* of London (March 4), the Justine Ward Method of teaching music, which has had such remarkable success at the Pius X Institute of Liturgical Music of New York, is now to be introduced into England. "Miss Honiss, a student of the Stuttgart Conservatoire, and afterwards of the Royal Academy of Music in London, has also mastered the Justine Ward Method, and has just arrived in London from New York to give us the full benefit of this admirable system." The *Times* letter concludes with the following expression: "May we not, then, hope, by the beauty of the music in our churches, to draw many souls back to God's Church?"

His Eminence Cardinal Bourne has taken occasion from the growing custom of community singing at all gatherings of the people to speak urgently in favor of congregational singing of liturgical prayers at Mass, the Credo for instance. "If half a dozen made up their minds to lead the singing in church," said His Eminence, "they would soon carry everything before them."

At a recent meeting of the Gargoyle Club of architects of St. Paul, an address by Rev. Virgil Michel, O. S. B., on "The Catholic Spirit in Church Architecture" touched on some of the ways in which the liturgical awakening has begun to influence church architecture in Europe.

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THE LITURGY OF THE SEASON

 RINITY SUNDAY. With Ember Saturday of Pentecost week the Easter cycle comes to an end. From Advent to Pentecost the Church re-enacted the work of the redemption completed by the incarnate Son of God, Jesus Christ. The work of the redemption was the work of the Trinity: "O Lord Jesus Christ, Son of the living God, who according to the will of Thy Father didst, by Thy death, through the co-operation of the Holy Ghost, give life to the world" (Second prayer before Communion). The sublime, hidden source of our redemption, sanctification, and end is therefore the Blessed Trinity; and after the solemn commemorative mysteries of the redemption and sanctification, the Church, enlightened by faith, thoughtfully dedicates a common feast of homage and gratitude to the three divine Persons. Trinity Sunday may be considered a synopsis of the great feasts of Christmas, Easter, and Pentecost; and the Church repeats its message daily in the many invariable parts of holy Mass. She dedicates all the Sundays of the year to the Trinity and cites on them the Preface of the Trinity.

Today the Church pays homage, gratitude, and adoration to the Trinity in a particular manner: "Blessed be the Holy Trinity and undivided Unity: we will give glory to Him, because He hath shown His mercy to us" (Introit). It is a solemn profession of our faith. The liturgy repeats this canticle of praise in the Offertory and Communion, and gives solemn utterance to its thought in the *Gloria in excelsis* and in the *Credo*.

In the Collect the Church petitions God against all adversity: "Grant that by steadfastness in the same faith we may ever more be defended from all harm" — especially from all harm to our faith, for by it we shall triumph over our enemies. It is a petition also for constancy in the belief of the Trinity and Unity of God.

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Nowhere has the doctrine of the three divine Persons been so briefly and clearly expressed as in the command of Christ: "Going, therefore, teach ye all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost" (Gospel). This text not only recalls the triune God, but also our own Baptism, by which faith was instilled into our hearts. Only divine Wisdom could plan, and only divine Omnipotence could produce this faith. With deepest reverence we adore and give thanks to God. "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways" (Epistle). How consoling the words of the Gospel: "I am with you all days, even to the consummation of the world," — the love and the riches and wisdom is with us to defend us against harm. "Praise and everlasting glory to God the Father, and the Son, together with the Holy Ghost, forever" (Vespers).

Corpus Christi. On the preceding Sunday the liturgy directed our attention to the fundamental mystery of the New Testament which reveals to us the wonderful unity in one essence of the three divine Persons. Today we celebrate another fundamental mystery of our faith. It is the mystery of the holy Eucharist — Sacrifice and Banquet. By it the faithful are more and more united to form a common brotherhood "out of every tribe, and tongue, and people and nation" (Apoc. 5, 9).

The feast of Corpus Christi is one of homage to Christ, who by the institution of the holy Eucharist has shown us His great love. It is a testament of love. The Church unable to celebrate the institution of the holy Eucharist, the memorial of the Passion of Christ, on Maundy Thursday with full joy, today gives vent to this joy in the solemnity of her liturgy. The procession is a grateful profession of Christ and a fulfilment of His prayer "that they may be one as we also are one" (John 17, 22), for all are united to do homage to "the living and life-giving Bread" (Sequence).

The Introit is a genuine invitation to the holy sacrifice of the Mass: "He fed them with the fat of wheat, alleluia; and filled them with honey out of the rock." These words, like the joyful peal of bells, invite us to assist and to partake of the Eucharist—the nourishment of the life of grace, the bread of holy, spiritual sweetness. In the Collect the Church prays to Christ that we may always "so reverence the sacred mysteries of Thy Body and Blood, that we may ever perceive within us

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the fruit of Thy redemption." It is a prayer that we may so live as to obtain the effects of "this wonderful sacrament".

The Epistle and the Gospel contain the two most important texts on the holy Eucharist given in Scripture. The body and the blood of Christ become in a mysterious manner food and drink for our souls. "My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, abideth in Me and I in him..... This is the Bread that came down from Heaven..... He that eateth This Bread shall live forever." It is the promise of the "living and life-giving Bread", which, in the words of St. Paul, was fulfilled when "the Lord Jesus.....took bread and giving thanks, broke and said: Take ye and eat this is My Body which shall be delivered to you" (Epistle). The Sequence repeats the entire teaching on the Eucharist and concludes with the earnest prayer: "Grant that with Thy Saints above, sitting at the feast of love, we may see Thee face to face."

Sunday within the Octave of Corpus Christi. The Mass of this Sunday is closely related to the feast of Corpus Christi, and develops the two leading motives of that feast: Love and Eucharist. The Gospel is an earnest invitation to partake of the Bread of Life: "A certain man made a great supper and invited many." The supper is the love-feast of holy Communion where "the poor, and the feeble, and the blind and the lame", "eat of this celestial food. Bread of Angels from the skies, made the food of mortal men" (Sequence). The sacrament of the holy Eucharist is a proof of God's love for us. More and more Christ wishes to draw us unto Himself, and He accomplishes this by the Eucharist, the sacrament of union. At no time is the Lord and Savior so near to us as in the mystery of the holy Eucharist. It is our most powerful aid: "Turn to me, O Lord, and deliver my soul, O save me for Thy mercy's sake" (Offertory).

"He saved me, because He was well pleased with me," the Church chants in the Introit. And in our name the Church continues: "I will love Thee, O Lord, my strength." In the Collect we repeat our confession of love tempered by reverential fear: "Grant, O Lord, that we may have a perpetual fear and love of Thy holy name, for Thou never ceasest to direct and govern by Thy grace those whom Thou instructest in the solidity of Thy love." St. John in the Epistle points to the example of the love of our divine Savior for us, and would have us imitate and

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practise this love toward our neighbor: "In this we have known the charity of God, because He hath laid down His life for us, and we ought to lay down our lives for the brethren..... My little children, let us not love in word nor in tongue, but in deed and in truth." Love of neighbor is a sign of our love of God, while hatred for our fellowmen is murder: "He that loveth not, abideth in death."

The frequent worthy reception of holy Communion is not only a public manifestation of our love of neighbor and love of God, but it is also a "Pledge of future glory". The attendance at the sacred banquet of the divine mysteries will avail to the salvation of our souls: "And day by day, by its virtue may our life on earth be more and more likened to that of heaven" (*Secret*).

Third Sunday after Pentecost. The first Sundays after Pentecost continue to announce the love of Christ for His members. Two parables of the Gospel most clearly depict divine love operative amid our visitations and misery. The parable of the lost sheep is an illustration of the merciful love of Jesus for all, especially for those who have been caught in the snares of their wily adversary. "And when he hath found it, lay it upon his shoulders rejoicing..... I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance." Love will pursue the sinner in order to bring him back on His shoulders. The divine Shepherd will hear the cry "look Thou upon me, O Lord, and have mercy on me, for I am alone and poor" (*Introit*). It is the painful cry of the sinful sheep caught in the prickly briars of the deceitful world. How consoling for the sinner to know that the devine Shepherd will again extricate him from the soul-destroying thorns and raise him on His shoulders with the words: "Cast thy care upon the Lord and He shall sustain thee" (*Gradual*).

The second parable of the Gospel also beautifully illustrates the love of Christ for souls: "What woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house and seek diligently until she find it?" The diligently seeking woman is our mother the Church. The lost groat is the human soul straying from her side. With a mother's tender love the Church seeks to win back the lost groat. She can easily recognize it, for does this soul not bear imprinted in its bosom the indelible image of the divine King? Wherefore

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also her joy when she hath found the groat: "There shall be joy before the angels of God upon one sinner doing penance."

St. Peter in the Epistle teaches us childlike confidence in the protection of a merciful Savior: "Cast all your care upon him, for He hath care of you." But he also warns us against the archenemy of our salvation, and exhorts to sobriety and vigilance, because our "adversary the devil, as a roaring lion, goeth about," seeking for our souls, not to bring them back, and help rejoice over their salvation and safety, but rather to destroy them. St. Peter holds out the prospect of eternal happiness after valiant combat: "But the God of all grace . . . after you have suffered a little, will Himself perfect you, and confirm you, and establish you." The Collect is an especially earnest petition that God be our protector in all our visitations: "Multiply Thy mercies upon us, that having Thee for our ruler, and Thee for our guide, we may in such manner make use of temporal goods, that we lose not those which are eternal."

Fourth Sunday after Pentecost. On the preceding Sundays the love of Jesus towards us was expressed in the invitation to the bountiful supper and the tender solicitude of the shepherd for the lost sheep. Today He establishes the institute of salvation, the Church, to inspire us with confidence in our struggle, and to assist us in our sufferings. These latter are, as it were, our birth into divine life, and the purchase-price of heaven.

The Mass is an exhortation to enter valiantly into the combat in soul-trying days, armored and protected by firm confidence in God — an exhortation to fight valiantly, endure patiently, and labor successfully. "The Lord is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid?" the Church confidently chants. "The Lord is my light". He is the beaconlight, the watchtower, always illuminating our ways lest we stray from the right road. He is a constant light, "the protector of my life," not a comet, only concerned at rare intervals to dispel the darkness in the night of sufferings.

Of these sufferings St. Paul reminds us in the Epistle: "Every creature groaneth, and travaileth in pain even till now; and not only it but ourselves also.....waiting for the adoption of the sons of God, the redemption of our body." But St. Paul also encourages us to con-

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stancy and firmness and patience in sufferings by holding out to us the reward exceedingly great, the transfiguration and glory which we await. Creatures and nature live in this expectation; "behold I create a new heavens, and a new earth" (Isaias 65, 17). "Brethren, I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us" (Epistle). Earthly sufferings are but stops in our transit, incentives urging to noble striving for transfiguration, woes from which the faithful soul, longing to be dissolved and be with Christ, emerges victorious.

The Gospel teaches us how we are to labor if our labors are to bring fruits for life eternal. All our efforts must be undertaken with Christ. "The Lord is my light." From the ship of the Church He will launch out into the deep to console us in our abject misery, and let out the net of compassion to enclose us and bring us back to the shores of love and happiness: "The Lord is my firmament, and my refuge, and my deliverer, my God is my helper" (Communion). Our works performed in, with, and through Christ will gradually prepare us for His coming as our "Light" to illumine the way to our heavenly home. May we be animated by the virtues of humility and obedience like St. Peter: "And having brought their ships to land, leaving all things they followed Him."

CUTHBERT GOEB, O. S. B.

St. John's Abbey



THE HOUR PRAYERS OF THE BREVIARY



HE program of the liturgical apostolate must include many things, whether in its own immediate field or in its relations to the various departments of life. Its ideal is the restoration of all things as to a head in Christ, the renewal and perfection of our life through the holy mysteries and the official prayer of the Church. The liturgy itself, as contained in the Missal, the Ritual, the Breviary and the Pontifical, is concerned with the entire economy of our religion under the double aspect of the honoring of God and the sanctification of man. Moreover, religion is not an isolated function in our life. In some measure our entire life must be religious and liturgical. And not our individual life only but our social life as well. The liturgy is eminently social and must in time show its influence in all spheres, not alone in those of religion and morals but in those of social science, of art, economics and politics.

It is important therefore, in speaking of so large a subject, or of any part of it, to maintain correct perspective and proportion, to distinguish between what is primary and what is secondary, to bear in mind what is the interest of the clergy and what that of the laity, what is learned and what is popular, to take account of varying circumstances, such as, let us say, those of a small parish, of a monastic community, or of a cathedral.

These observations are opportune when we propose to speak of the Hour Prayers of the Breviary. The liturgical apostolate should naturally encourage a more general use of the Breviary. Yet to do so is not its first and foremost aim; nor is it intended or to be expected that all members of the Church will use the Breviary in the same way.

Undoubtedly the chief concern of the liturgical apostolate is with the Mass and the Missal. How often has it been said, and how truly, that "it is the Mass that matters". What our divine Lord said of Himself in reference to His sacrifice of the Cross, is true also of His sacrifice of the Mass: "And I, if I be lifted up from the earth, will draw all things to Myself." The Breviary is secondary to the Missal. But though secondary the Breviary is intimately related to and inseparable from the Missal in the ensemble of liturgical prayer. The Breviary prayers en-

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circle those of the Missal; they carry the radiance of the Mass throughout all the hours of the day; and they furnish a guiding norm for all private prayer. It is one thing to know the Mass from the catechism and the ordinary prayer-book, and quite another thing to know it through the Missal where the wealth of its meaning is set forth through the round of the liturgical seasons. The Church would have us go a step farther and understand the Mass in the setting and prolongation which she has given it in the Hour Prayers of the Breviary.

Unfortunately the vast majority of the laity know nothing of the Breviary beyond that it is some kind of prayer-book for the clergy. Indeed many even of the clergy may deem it a hopeless and useless thing to try to interest the laity in the Breviary. And yet the case was much the same until almost recently with the Missal. The growing love of the Missal signifies a trend throughout the Church toward liturgical prayer which may well bring many to use the Breviary, not exactly as the clergy use it, but according to their circumstances and in some such way as the Hour Prayers did originally interest the faithful generally. According to the canon law of the Church the recitation of the divine Office (or the Hour Prayers of the Breviary) is an obligation incumbent upon the clergy in major orders and upon the members of certain religious communities. We are not speaking here of this special obligation. According to history the Hour Prayers were originally recited more or less by all the faithful. In the course of time they came to be recited by the clergy or by monastics apart from the people. However, some measure of popular participation, at least in portions of the Office, has continued, in ever diminishing amount, down to the present day. We seem recently to have passed the lowest ebb, and the present liturgical movement marks a return toward the ancient customs.

The advantages which would result from a more general knowledge and use of the Breviary may be seen by reference to the similar case of the Missal. Our modern excessive individualism and separatism, as instanced in the prayers which our people say "during the Mass", have resulted in mediocrity and vagary in private devotion and in a lack of understanding of the Mass as the public and corporate prayer of all the faithful made one in Christ. In a similar way ignorance of the Breviary prayers has brought about a corresponding result throughout all the private prayer-life of our people. As the "devotions for Mass" are to

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the Missal, so are all the rest of our "private devotions" to the Breviary. Therefore a return to the general use of the Missal appears to involve a return to the Breviary, so that all our prayer may be conformed to the "lex orandi", the Church's authoritative norm of prayer.

Particular examples of the unfortunate consequences of excessive individualism easily occur to mind. The average individual gives more thought to prayer of petition than to prayer of praise. The Breviary does not neglect petition prayer (and rightly puts spiritual needs before temporal ones), but in the main it makes up a magnificent hymn of praise and thanksgiving. Again, private prayer, if not controlled by the official prayer of the Church, is apt to grow one sided and unbalanced. Observe, for example, on the one hand that attitude of popular devotion which regards our divine Lord as so unapproachable that we may come to Him only through the intercession of the saints, and on the other hand the opposite attitude which addresses Him in sentimental and sometimes extravagant terms of endearment. It is quite true that our prayer must take into account both the justice and the mercy of our Lord. But it is not easy for the average person to find the true balance, say as it appears in the *Dies Irae*, where the "Rex tremenda maiestatis" is also addressed as "Pie Jesu", where amid the trumpets of doom we still hear with holy reverence the voice that was merciful to the Magdalen and that promised heaven to the repentant thief. Furthermore it should be remembered that uncontrolled sentiment is apt to run to theological error.

But to touch the root of the matter, the need of the official Hour Prayers for all the faithful will be understood in proportion as one knows the mystery of the Church as the mystical body of Christ. The Church is more than an organization, it is an organism, the living body of the mystical Christ. Liturgical prayer is the prayer of the Church not merely in the sense that it is composed by the authorities of the Church and contains sound doctrine and wholesome sentiment and furnishes guidance and control for private prayer, but also in the deeper sense that it is the prayer of Christ in His mystical body in which every member is a vital part. Thus not only do we pray *to* Christ, but we pray *with* and *in* Christ. Those who pray the Breviary by canonical obligation pray it not merely as individuals and not merely as a group,

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but as the *Ecclesia Orans*, the praying Church — a prayer which is the very voice of Christ as well as that of the simplest little child in His Church. Should not then all the members of the Church actually take part in this prayer accordingly as the Church authorities recommend and as their circumstances permit? We are familiar with the beautiful thought of the Mass as the continual oblation from the rising to the setting of the sun offered up from place to place as the morning light moves around the world. Why not be aware also of the unceasing chorus of the Church's official prayer from hour to hour, if only to join with it in spirit and intention, and better still where possible to actually take part in it in private or in public.

But if what we say here is to be practical there are certain difficulties which must not be overlooked. The first of these is that regarding a suitable edition of the text of the Hour Prayers. Parts of the divine Office are to be had in English in our *Manual of Prayers* prepared by order of the Third Plenary Council of Baltimore and in the *St. Andrew* edition of the *Roman Missal*. And there is a good English and Latin edition of all the *Day Hours* (containing all except Matins) for every day of the year published by Burns, Oates and Washbourne of London.¹ Other difficulties are those arising out of the history of the Hour Prayers, their structure, style and meaning. These will be considered in future articles in *Orate Fratres*.

What practical suggestion may be made at present regarding a more general use of the Hour Prayers? As regards the private use of them, each individual may do as much or little as he pleases, once he is provided with a suitable edition of the text. Prime and Compline as occasional or daily morning and evening prayers may be recommended to individuals and to groups such as the students of our boarding schools and as family prayers in an effort toward a restoration of family worship in our homes. Lauds may be used as a prayer of thanksgiving after Mass (i. e. after Communion), and Vespers for a private afternoon visit to the Blessed Sacrament.

As regards popular participation in the public rendering of the Hour Prayers, the suggestion is, naturally, that we consider what are

¹ The Stanbrook nuns are now preparing a translation of the Matins of the Roman Breviary for Burns, Oakes, and Washbourne. — Ed.

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the best ways and means of carrying out the prescriptions and recommendations of the Church authorities. The first point that will here come to mind is perhaps that of the Vesper service. This deserves to be considered in a separate article and will some time be made a subject of discussion as a "project" topic in the "Apostolate" section of *Orate Fratres*.

WILLIAM BUSCH.

The St. Paul Seminary.

"Whence does it come, then, that so many baptized souls show no interest in this great gift (the liturgical year)? If they wish, the Church will not fail them. Whence is it, that they fail her? Let us say it frankly. This disaffection and isolation dates from Protestantism, and the error of the sixteenth century still persists: the spirit of revolution and liberalism continues to propagate it. The disintegration of the Christian family has been a consequence of it, and it was accomplished on the day when the worship of the Church, symbol of union, was attacked. People have sought the key to salvation outside of the Church; they have pretended to arrive at the love of Christ by other ways than that of His Spouse; they have forgotten that fraternal union is His commandment, and that this unity was the object of His last prayer."—Msgr. Harecouet.

THE ALTAR IS CHRIST



ALL the city was gathered at the door. — All seek for Thee. — Many came together, so that there was no room; no, not even at the door. — Many publicans and sinners sat down together with Jesus and His disciples. — They flocked to Him from all sides. — He healed many, so that they pressed upon Him for to touch Him, as many had evils. — A small ship should wait on Him because of the multitude, lest they should throng Him. — They came to a house, and the multitude cometh together again, so that they could not so much as eat bread. — If I shallbut touch His garment, I shall be whole. — They laid the sick in the streets, and besought Him that they might but touch the hem of His garment: and as many as touched Him were made whole.

The foregoing sentences are not strange, but familiar, to all who hear Mass regularly. The sentences are familiar, as showing our Lord's method of healing the sick. The sick in the Gospel, whether sick in body, or sick in soul, or sick both in soul and in body, are all anxious to get near our Lord. They flock to Him, from all sides; they throng Him; they press upon Him; they touch Him. Does He grow tired of these endless crowds, that fill the house to overflowing, till there is no room even at the door?

The Apostles at times grew tired. And we can sympathize with them. Cramped so that they cannot as much as eat bread, still human, not yet transformed by the fire of Pentecost, shall they not frown on this irreverent mob? Push back these surging human waves? They attempt it, yes, but in vain. A mob is always a mob, knows nothing of order, decorum, politeness. So when evening is come, and the poor disciples are worn out by these jostling crowds of beggars, is it great wonder that, not having been able to save their Master from the merciless grown-ups, they will at least save Him from the obedient children?

The whole world knows the outcome. Art has carried the picture everywhere. How touching the story of the old woman, dying in an attic after a life of sin, showing the priest the one ragged image she has never parted with: Jesus, tired from the all-day multitude of sick, refreshing Himself with the prattling babies, because they alone on earth tell Him of Heaven, for which He is homesick.

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Is it mere imagination that on this occasion the Apostles said one to another, the impetuous Peter foremost: Now for the first time I begin to understand Him? — A teacher is fond of repeating an illustration that has once succeeded. When the great crisis of ambition grips the little company, to what illustration does the Master return? To the child whom He has called into their midst. Unless you become as this little one, we read on the feast of the Guardian Angels, you shall not enter into the kingdom of Heaven. Of all the lessons He had given them, that drawn from the children seems to have gone deepest home.

Adults, then, or children, all must be allowed to come as near to Him as they can. What a mother is to her babies, what His own mother had been to Him, that would He be to the entire human family. Love cannot endure distance.

Why insist so long, so I hear someone say, on what is self-evident? Was not our Lord preparing the world to eat His flesh and drink His blood? If He is the Food of the world, can you imagine the hungry multitude with no eagerness to get near its Food? When babies, waking after an unusually long nap, no longer rush to mother's milk, then can one imagine the Gospel crowds remaining at a distance from Jesus. Even did the Holy Book not tell us, we would still find it inevitable that they flocked to Him from all sides, that they thronged Him, pressed Him, touched Him, embraced Him, devoured Him, as hungry babes devour their mothers.

All this I will gladly grant. But will all my readers as gladly grant a further conclusion, which seems to me as evident as that of Jesus being our Food. The conclusion is this: To be near the Altar in our churches, to press in upon it, to throng it, to leave no wide, empty spaces around it, is just as inevitable now, as pressing and thronging our Lord was in the Gospel. When Mass is being offered, when the Food is on the Altar, when we are doing this in commemoration of Him, those who understand Jesus will crowd in and encircle the Altar, just as inevitably as hungry children will crowd in and encircle their mother's dinner-table.

Not all readers will at once embrace this conclusion. Rather, I am prepared for hesitation, even sincere opposition. Extravagant, impractical, irreverent, contrary to the letter of the rubrics — such comments I have heard, and must expect to hear again.

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To meet all these objections in detail is for the present out of question. Nor am I in mood for arguing. I merely ask patience, while I tell briefly of the place and time that most nearly re-enacted for me the spirit of nearness to Jesus.

The place is St. Peter's in Rome. The time is May 26, 1922. To honor the Eucharistic Congress, which was just being celebrated, Pope Pius XI. proclaimed an all-night Adoration at the Tomb of St. Peter. Ten thousand men responded. About midnight some bishop preached a beautiful sermon, after which the Holy Father vested for Mass. With that Mass the Liturgical Restoration, for me up to that time a dream, became a reality.

First of all, it was a *Missa Recitata*. Master of Ceremonies was Msgr. Respighi, whose person is well known from his presence at our own Eucharistic Congress last June. As the Holy Father bowed at the foot of the Altar, the Master of Ceremonies turned round with one of his decisive gestures, and the surrounding multitude as one man took up the responses and continued to alternate with the Vicar of Christ till the end of Mass.

Secondly, that Mass was a Communion Mass. How many received I do not know. But eight bishops assisted the Holy Father in distributing, and the Pope himself spent one hour and ten minutes, from two o'clock till ten after three, feeding with the Bread of Life that never-ending multitude.

I feel tempted to pause here. Lovers of the Liturgy repeat the question: Will the work of Pius X ever be completed? Will the restoration of all things in Christ restore Christ as universal daily Bread? Will the time come when it is self-understood, that every Mass is a Communion Mass? even a General Communion Mass? When the idea of Mass without Communion, above all of high Mass without Communion, will be as strange as that of a public banquet where everybody appears, where everybody listens to the praises of the incomparable food, gazes at that food reverently and longingly, but nobody eats? When our descendants will shake their heads in wonder on being told that we, their ancestors, used to go to Mass without going to Communion? Just as even now our own babies, as they toddle towards the more-than-mother at the Altar, simply cannot understand how we grown-ups,

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when we were children, were able to attend Mass for years before we thought of eating the Food which Mass prepares.

My answer is an unhesitating Yes. After what I saw that night in St. Peter's five years ago, I can no longer doubt. Strange as it may sound, still it is true, that the difficulties in the way of a return to the early simplicity are more insurmountable in Rome than anywhere else. The complicated ceremonial which a custom of some centuries dictates for the Pontiff's public appearance, the insufficiency even of St. Peter's to accomodate all would-be participants, the unwieldiness of that packed human mass, which nilly-willy fastens each man there where fortune has thrown him — these practical obstacles alone suffice to explain why even during the Holy Year, otherwise so full of glory, the Holy Father could not celebrate Communion Mass in St. Peter's. But all these handicaps, it is evident, are so many reasons for proclaiming the importance of that midnight Mass of 1922. To me, I repeat, that Mass is prophetic of a future wherein Roman spirit shall have solved Roman problems, and the Tomb of St. Peter will be the most frequented Communion Table in the world.

But my space is running out, and I have scarcely touched the point most vital to this paper: Nearness to the Altar. When 50,000 are in St. Peter's, they simply must crowd the Altar. But that night there were only 10,000, and St. Peter's looked empty. Yet nobody remained at a distance. The Altar looked like Jesus in the Gospel. Everybody was as near as he could get. They flocked, they pressed, they thronged, they touched the hem of His garment. These phrases are repeated from the first paragraph of this article, and that paragraph is composed purposely of sentences taken here and there from the first six chapters of St. Mark, who, in the language of tradition, wrote at the dictation of Peter. Read the Gospel of Mark, and see how Peter, after our Lord's scolding, learned to delight in thronging crowds. And Peter, like Jesus, is the same today as he was yesterday and will be forever. So when his church is filled with crowded, thronging multitudes, when his Altar, which stands most free of any in the world, beckons by four immense aisles that seem to open out to the ends of the world, when pilgrims of every color and garb swarm in along those world-wide avenues, still there is no room, no, not even at the door—then, and then only is Peter satisfied. With cheeks furrowed by tears

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for his fall, with arms outstretched and head downwards on the cross, up from the Tomb where his crucified limbs lie buried, he repeats, with love that understands, the words he spoke centuries ago on the mountain 'not knowing what he said': Lord, it is good to be here. And I think the 10,000 pilgrims that night said the same.

The practical advantages of this near-the-Altar method are best given in the words of an American priest, on leaving St. Peter's at the close of the centenary celebration of Gregory the Great, in 1904. Pius X had signalized the centennial by having 1,000 men sing the Gregorian melodies, thus initiating the restoration of Church music. Said the priest: "I'm going home to build a church like St. Peter's. Not as big, but as simple, with no pews to invite people to remain at a distance, with no communion-railing to keep them from the Altar-table. The Altar in the centre, just there where nave and transept cross, with a perfectly level floor stretching out from the Altar in every direction. Only when the architecture of the church urges, and draws, and pulls the people to the Altar, only then can I hope to have a universal active interest in the Liturgy. Only then can I get everybody to sing, even those who have no ear for music. I myself have none. But this morning, in the midst of that massed body of singers, I simply had to sing. Even a deaf man would have to sing. It goes through you; you don't hear it, you feel it. St. Peter's is not only the most apostolic church in the world, it is likewise the most practical. It seeks first the Kingdom of God, hence all else is given to it."

I cannot better conclude than by pointing to the source whence comes the title of this article. When the candidate for the priesthood comes to the foot of the Altar to be ordained subdeacon, the bishop gives him a warning and an exhortation, the conclusion and climax whereof are these words: "The Altar is Christ". These apostolic words explain St. Peter, and his church, and his Altar. Distance from the Altar is distance from Christ. Nearness to the Altar is nearness to Christ. Why? The Altar *is* Christ.

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PIUS TENTH AND THE NEW LITURGY



ITH the missal and breviary of St. Pius V, the Pontifical of Gregory XIII, the Ritual of Paul V, and, finally, the *Caeremoniale Episcoporum* of Urban VIII, the history of the Roman liturgy may be said to be closed," said the late Edmund Bishop in an address in 1899. Editing this address for publication towards the end of the reign of Pius X, he added the foot-note: "Since this was written we have had a root and branch reform of the Breviary psalter..... it is a great advance." (*Liturgica Historica*, pp. 17, 18). Mr. Bishop might have instanced also the work of the papal commission appointed in 1904 for the revision of the chant books. The *Graduale* (Aug. 14, 1905), the *Kyriale* (Jan. 26, 1906), and the new Office of the Dead (March 12, 1909), had all been declared typical before the psalter reforms. If Mr. Bishop could have visioned the near future, he would have seen Pius X declaring, in a call for additional breviary reforms, that enormous work had still to be done on textual revision alone. This motu-proprio *Ab hinc duos annos* merits a lengthy quotation because of the insight it affords into Pius' plans. It is dated October 23, 1913.

"When we published the Apostolic Constitution *Divino afflatu* two years ago, our chief concern was to provide, as far as possible, for the complete weekly recitation of the Psalter and the restoration of the ancient Sunday offices. We had many other changes in mind, some merely contemplated, but others, concerning the revision of the breviary, were already in course of execution. Because of insuperable difficulties at that time, however, we were obliged to await a more favorable opportunity for carrying out our further plans. That the revised breviary, perfect in all its parts, be such as we had in mind, it was necessary:

- i. To bring back the calendar of the universal Church to its original outline and form, preserving, of course, the accretions which the wonderful holiness of the Church, the mother of saints, constantly adds to it.
- ii. To provide passages of Holy Writ and the writings of the Fathers at once suitable and corrected with the utmost accuracy.
- iii. To rewrite the lives of the saints from extant monumental evidence.
- iv. To arrange more aptly many portions of the liturgy, stripping them of superfluities.

Now all these things, in the judgment of wise and prudent men

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require long and serious work. Wherefore a cycle of many years must elapse before this liturgical temple, so to speak, which the mystic spouse of Christ designed with cunning skill to portray her love and faith, may appear again resplendant in dignity and elegance, the neglect of the centuries being purged away."

Such language recalls a letter sent out a year before by Cardinal Martinelli, Prefect of the Sacred Congregation of Rites, to all bishops whose sees, and to all religious superiors whose subjects, enjoy the privilege of special offices. He ordered the appointing of commissions for a critical redaction of all such offices. Although most exacting in specifying the manner in which this work was to be done, the Congregation allowed the bishops thirty years in which to conclude the revisions. (*Quam sanctissimo*, May 15, 1912).

At the very end of his pontificate, Pius reorganized the Sacred Congregation of Rites with a view to expediting reforms. (*Quanta semper*, Jan. 16, 1914). These follow one upon the other. The revised *Antiphonarium* had already been put out Dec. 8, 1912. A preliminary revision of the Missal bears the date of July 25, 1920. An amplified and corrected *Rituale Romanum* was approved by decree of June 10, 1925. Nor is this the end. The bulk of the breviary redaction still awaits completion. Numerous slight discrepancies both in text and musical notation between the several approved texts are now being catalogued, so that further revisions may be looked for. A reissue of the Martyrology, dated June 11, 1922, appeared early in 1924, but so far was it from meeting Pius' demand of being grounded on extant monumental evidence, that, it is said, a commission was forthwith appointed "to carry through a real revision of the *Martyrologium* such as modern critical methods demand" (Fr. Thurston in *Studies*, 14 (1925), p. 389 sqq.).

Almost every page, then, of the official service-books will bear the marks of Pius Tenth, our modern Father of Liturgy. If the Council of Trent closed a long chapter of liturgical history, Pius X opened a new chapter, and, it is hoped, a singularly glorious one.

This solicitude in providing perfect liturgical texts — the objection comes quite naturally — is not necessarily a proof that Pius was here following his own theory that liturgy is the prime font of the interior life of grace. Was he not equally solicitous in calling for an absolute

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text of Jerome's Vulgate, and of the Canon Law? Obviously there is need of care to avoid minimizing or exaggerating the value Pius laid on this textual revision of liturgy. "Purging away the neglect of centuries" from liturgical texts might of itself mean no more zeal for liturgy than doing the same for the Code or the Vulgate. But it becomes abundantly clear, as for instance in the bull *Divino afflatu*, (Nov. 1, 1911), whereby the weekly recitation of the Psalter was restored, that Pius considered the liturgical texts as bone and sinew of true Christian piety: "For who can remain unmoved when he hears those sublime Psalms which celebrate the Majesty of God, His Omnipotence, His ineffable Mercy?" In giving us corrected texts, and lopping off unsound growth, Pius felt he was allowing scope for a fuller, more vigorous spiritual life: "Whose heart does not burn with love for Him, who is so faithfully prefigured by the prophet David?" The virile Catholicity of Athanasius and Basil, of Augustine and Ambrose was in Pius' mind as he echoed their testimony to the divine efficacy of the Psalms. The Psalter was to be restored, as he said, because of its "wonderful power of instilling into souls the love of every virtue." It was with heightened prayer-values Pius sought to sanctify mankind in providing liturgical revisions.

If Pius had stopped here in the matter of liturgical revival, however much he had done for the body of liturgy, he would probably not be the father of the Liturgical Apostolate of today, nor should men be saying of him that he had influenced the inner life of the Church more than any other pope of the last four centuries. Pius sought to fan and inflame anew amongst us the *soul of the liturgy*, that invisible but vital force for effecting God's glory and man's sanctification possessed by the official prayers and rites of the Church.

How the soundness of the channels of grace, or Christ-life, bore upon the direct sanctification of souls might be illustrated, space permitting, by comparing it with the two other great objectives of Pius' pontificate, his care for seminarists and priests, and his consuming zeal for catechetics. But at present attention must be drawn to Pius' direct efforts for our sanctification through the new liturgy. Here other things will be passed by that the Eucharistic liturgy may be dealt with more fully. Even in this narrow sphere, consideration is further limited to the main phase only, Mass-participation.

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A civilization in which Catholics are closely knit together by a frequent and common sharing in the mysteries of their religion, Mass (including Communion) above all others, and then go forth to exemplify Christian virtues to the world — that was the picture Pius held up to our twentieth century for realization.

St. Paul called his neophytes engrafted olive branches (Rom. 11, 17), and Christ Himself had said: "I am the Vine, you the branches" (John 15, 5), with grace, or Christ-life, flowing from the Vine into the branches. Now grace is dispensed chiefly through the sacraments, and, most of all, through the Eucharistic Sacrifice. Therefore Pius went at once to the inmost center and core by bidding *all Catholics attend Mass daily*, understand it liturgically, pray it, and share it, and offer it with the priest, and complete it by receiving Communion.

Pius is often referred to as the pope who brought back daily Communion. Almost overlooked are his efforts to promote daily Mass, liturgically understood, and including holy Communion. The very decree on frequent Communion (*Sacra Tridentina*, Dec. 20, 1905) is based on Trent's decree "that at each Mass the faithful who are present should communicate" (Ses. xxii, c. vi). The new Code, perpetuating Pius' decree again links Communion with the Mass-structure (Canon 863). Beyond any doubt the legislation of Pius X takes for granted that *Communion is a part of the Mass*. He wanted to recall to us that Mass is a sacrifice, and that in *sacrificial* action our worship of God chiefly consists. (Have we ever asked ourselves why the Church compels us to be present at the sacrifice once each week, but to receive Communion only once each year?)

"The ceremonies, words, melodies, in a word, all the externals (of the Mass) have been so well assembled and adapted to diverse circumstances that the mysteries and truths of the events celebrated cannot but penetrate into the soul and there produce the corresponding acts and sentiments. *If the faithful were well instructed*, and celebrated the feasts in the spirit intended by the Church when she instituted them, there would be a notable increase of faith, piety and religious instruction: the entire life of the Christian would thereby become better and stronger." Thus pleads Pius X for a liturgical understanding of the Mass. *Catechism of Pius Tenth*, Appendix on feast-days).

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Pius wanted us to pray the Mass. Let a famous saying of his be quoted in a setting that deserves to become equally famous:

"Pursuant to the admonition of Pope Pius X, '*not merely to pray during Mass, but to pray the Mass*,' those entrusted with the care of souls, knowing well the force and merit of the present liturgical movement, will do their best to insure the closest possible participation of the faithful in the prayers of the Church as uttered by the priest at the altar. and the partaking by the whole congregation of the sacrificial banquet after the communion of the priest is a custom of ancient Christian times of deep significance and should be revived wherever circumstances permit."

Thus spoke the synod of the Archdiocese of Cologne, 1922.

Pius wanted us to share and offer the Mass with the priest. In his catechism (the official catechism throughout Italy), Question 354 asks: "What is the best manner of attending Mass?" The answer runs: "The most suitable of all manners of attending Mass is to offer it together with the priest, reflecting on the Sacrifice of the Cross, and receiving holy Communion." This answer Pius interprets as meaning the use of the missal prayers, because in the Appendix of Prayers attached to the Catechism the official Mass prayers are the only ones given for use at the holy Sacrifice.

Scant space remains to draw out in Pius' words the effects of this participation in the holy mysteries. It is ever the same: Christ-life in the individual, and the Christian ferment in the world. Especially in the International Eucharistic Congresses Pius sought to bring these ideas into practice. The first congress after his coronation he called to Rome and stamped its character by instructions on frequent Communion for the working classes. This message became more articulate at Metz in 1907, where the relationships of frequent Communion and social regeneration were drawn out. Still more emphatic was the burden of the Legate's message in London, 1909: "An increase of Eucharistic devotion must surely make for that Christian solidarity which only the religion of Christ can effect" (*Eucharistic Renaissance*, Schwertner, p. 268). On the Madrid Congress of 1911 Pius enjoined the study of his teachings on eucharistic liturgy. To the Viennese congressists the following year he again proposed the eucharistic liturgy for deepening piety and effecting social regeneration. In this congress there was urged upon the world the use of the missal as the pocket-prayerbook of children. At the Congress

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of Malta in 1913, the last of his pontificate, many thousands of children made their first Communion.

Acknowledging with gratitude the receipt of a newly-edited missal, Pius once wrote: "Most of all are we delighted at the *intelligent appreciation of the sacred liturgy* which the painstaking arrangement of the work portrays" (*Pii X P. M. Acta, I*, p. 255). The words can justly stand for his fixed attitude towards the liturgy, the means most apt in his estimation for bringing all men under the headship of Christ. Pius will be known to posterity as having opened to a thirsting world the first of all fountains of Christ-life, that Christ be all and in all.

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"A restoration of the liturgical sense among Catholics is the more opportune and useful (today), insofar as family, social, and community life are vanishing ever more and more, as a result of the gigantic civic and political centralizations of our day. The natural boundaries, the frontiers of states, mountain chains, are being crossed every day by speeding locomotives, which fling man to the most remote corners of the world, isolating him from his country and home surroundings, constraining him to seek—for good or evil, it matters little—his position in the whirl that is euphemistically called 'modern life.' "—*Rivista Liturgica*.

THE MASS IN OUR DAILY LIFE

(From a Conference to Religious)



OF THE great instruments offered us for the perfection of our faith, the holy Sacrifice is unquestionably the greatest. It is our use of the Mass, as a means of strengthening our faith, that we shall consider briefly. Faith is an infinite gift, for it embraces God Himself. Now, the first way by which we show that we at least try to appreciate a gift, though we may not be able to fathom it, is to return thanks. And the Mass is at once the greatest act of thanksgiving and worship we can render to God, and the best exercise of our faith. By it we acknowledge our absolute dependence on God—the Mass is the Sacrifice Incomparable—and at the same time prove our unwavering submission to the words of eternal truth: "This is My Body; this is My Blood." We are those blessed ones who have not seen and have believed. But our submission, our participation is often passive, not active; and hence what we profess by our lips, we often unconsciously deny by our actions. Therefore our little growth in the spiritual life.

The Church is a living organism, composed of living members, the faithful, and having a living head, Christ Jesus. She offers to the Eternal Father a living Sacrifice, His Eternal Son, the Lamb immolated for the sins of His people. The Victim, Christ Jesus, offers Himself through the hands of His consecrated minister in all the efficacy of His oblation on Calvary. Not one of us but would have esteemed it an unforgettable privilege to have witnessed that bloody and agonizing Expiation. Certainly the impression would have been lasting. And we daily witness the unbloody Expiation, and go on living apparently unmoved—indifferent to the miracle that takes place under our eyes. Yet each daily impression should be lasting in its effects. But our faith is inactive. We do not share in the sacrifice as the Victim intended. The Head and members form one body. If the Head is immolated daily, hourly, momently—"From the rising of the sun unto the going down of the same there is offered to My name a clean oblation, saith the Lord God of hosts"—the members must act in like manner, else the unction of the life-giving Spirit that flows from the Head does not invigorate the mem-

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bers, and the loss is almost irreparable. This does not imply only that we are to offer to the Father, Christ, our Redeemer and Mediator, as an infinite adoration, thanksgiving, reparation, and impetration; we can and must do so, for according to the Prince of the Apostles, Peter, we are constituted a kingly priesthood. It means also that we are called upon by our life of sacrifice, in union with our Lord's, "to fill up," as St. Paul says, "those things that are wanting to the sufferings of Christ." We are all called upon to participate in the work of Redemption; for Christ in taking a human body willed to become the second Adam, the Father of a spiritual race. And as in the old Adam all sinned, so in the new Adam all suffered, died, and rose again unto newness and fullness of life. "God became man that man might become God."

Had we been on Calvary, the picture of that awful scene would never have left our minds, and its lessons would have borne fruit in our lives. Did our faith penetrate the mystery of the daily Calvary of the altar, the image of the uplifted Crucified, the pleading, expiating Just One, raised aloft in our hands to satisfy the justice of the Father, would ever be before our eyes, and its lesson would show its stamp on our lives. The Lamb is being sacrificed every moment; and we are followers, brethren, spouses of the Lamb. He sacrificed Himself for each one of us individually, and for all men together, with ineffable love, compassionating forgiveness, exquisite agony of body and mind and spirit. And we, whom He desires to be sanctified through Him and with Him and in Him, how do we comply with His wishes? If our faith is strong, our sacrifices will be many. Each day should increase, if not their number, at least the purity of the love with which they are offered. Looking back on our life of yesterday, last month, last year, five, ten years ago, can we truthfully say our spirit of sacrifice has been steadily increasing? Do we appreciate more, that is, do we understand a little better the wonderful gift of our faith? The test is simple. Today, when trifles vex, when difficulties threaten, when misunderstandings arise, when misrepresentations occur, when repugnant duties press heavily, when discouragement weighs us down, when plans are upset at every turn, when everything seems to go wrong and nothing right, do I more readily, more cheerfully, more selflessly, than I did last week, last year, ten years ago, say from the bottom of my heart, "My Father, I believe. Thou knowest

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what is best; Thy will be done." If I do, my faith has grown with my growth. Or, do I complain, and murmur, and grow impatient and irritable, and make those around me miserable by my whining, by my unkind words, by my temper?—just the same as I did last week, last month, five years ago—or maybe a good deal worse? If I do, I have grown up in the faith, but that is all. My faith has not grown with my growth. My action gives the lie to what my lips profess. Faith for me is rather a formula than a principle to be lived. And the abiding principle of this our faith, its very essence, is found in the Mass—is the Mass. And the Mass is the Sacrifice Incomparable. Our lives should be molded on the Mass, on the life of the Victim therein immolated. The word Victim tells all. Sacrificed by Him, with Him, in Him, daily, hourly, moment by moment, our life becomes one increasing holocaust, one perpetual immolation, one holy sacrifice unending. Then in us shall be realized the words of the prophet: "From the rising of the sun until the going down of the same, there is offered up to My name a clean oblation." So, united with our divine Savior, the Spouse of our souls, our actions take on an infinite value, because the Father looking at us sees only His Beloved Son, in whom He is well pleased. Now, the Son does always the things that please the Father. Let us remember this word of the Only-begotten: "I do always the things that please Him." If we try earnestly to fulfill this word in our lives, to live the life of the Lamb who is constantly slain on every altar of propitiation, we shall begin to mean actively, not passively, that prayer of intense faith, which we repeat at every consecration, and often, let us hope, during the day: "Divine Heart of Jesus, Victim of Love, make me for Thee a living sacrifice, holy and pleasing to God." Then shall we be accoutred in the armor of God; "we shall be able to resist in the evil day, and to stand in all things perfect; having our loins girt about with truth, and having on the breastplate of justice.



The Editor's Corner

INTERNATIONAL PEACE



SEVERAL recent numbers of the excellent Catholic *Fortnightly Review* of St. Louis, have carried articles endorsing the Catholic "Movement for International Peace." The issue of April 15 (Vol. XXXIV, No. 8) describes the status of this movement in various European countries. There is no country of note in Europe where the Catholics have not entered heartily into it.

To those who have hitherto been unaware of this, the statement may come as a surprise. Is it not a matter of still greater surprise that the movement did not begin earlier; that it does not arise spontaneously wherever several Catholics are living together in the name of Christ? While it is a joyful sign to see this growing organization among Catholics, is it not a matter for reflection that such a movement had to be started at all? What is it that has been lacking in our spiritual life in our own day, if not for many generations past?

Undoubtedly it is the more intense consciousness of the universal fellowship of all men redeemed of Christ; the consciousness of the living unity of the living members of Christ; the concrete reality of the mystic body, of which we are the members and Christ the Head. All men are by actual state or by destiny members of this mystic body. Such was the purpose of the regeneration of mankind by Christ—"that they be one" even as Christ and the Father are one!

The ultimate divine basis of this unity is the Holy Trinity, and the Incarnation by which all men were reunited unto a life in the Trinity. The basis for the actual realization of this unity is the mystery of the Church with her sacraments and Sacrifice, by which man can ever enter into and live the divine life. A conscious living of this divine life by active participation in the worship of the Church must needs ever strengthen the consciousness of the tie that binds the human soul to the living Christ, and through Him to all other fellow men.

How can a soul thus living the life of Christ still think of war? How can it still think of the ungodly slaughter of men who are made

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after the image of God and were rebought by the blood of Christ? How can any Catholic worthy of the name, signed with the seal of Christ and the Spirit, refrain from supporting eagerly a "Movement for International Peace," so perfectly identical with the spirit of Christ and His Church?

SPREAD OF THE APOSTOLATE

Evidence of the spread of interest in things liturgical, and especially in the aspects emphasized by the liturgical apostolate, is furnished by the increasing number of references to our work or to the liturgy in general in various Catholic newspapers and magazines. It is the best of signs. The year 1926 saw an increase of articles and references to the public worship of the Church; and the year 1927, so far, has taken up the example with still greater energy. Subscribers to *Orate Fratres*, wishing to do something for the apostolate, might well send a communication to the Catholic papers to which they subscribe. Any word referring to the liturgical awakening, its meaning, need, and aim, or any questions on matters liturgical, are like a seed planted in good time, and will help to increase the general harvest of the Lord.

OUR ADVERTISING

Readers have several times asked us to carry advertisements of liturgical books. They called attention to the fact that this is the most obvious way to inform them of the best liturgical books on the market. Accordingly the rear cover pages of *Orate Fratres* have been offered for the mention of books and articles of liturgical value. In this matter, as in all else, our aim is first and last that of service to our readers. Hence we shall exercise in regard to it the same selective care that we have employed in all other matters pertaining to the pages of *Orate Fratres*.

The Apostolate

"That Christ be formed in all" — Pius X



HE various descriptions and reports of liturgical experiences that have so far appeared in "The Apostolate," and especially the correspondence resulting therefrom, have given the Editors a better idea of some of the views and practices related to participation in the liturgy. Several impressions received are outstanding; sufficiently so, to furnish a basis for a more GENERAL DISCUSSION of the subject than has so far appeared in "The Apostolate."

First of all, some persons seem to be of the opinion—how widespread it is we do not know—that liturgical participation by the people is synonymous with the dialog Mass, either recited or chanted. This is far from being the opinion of the Editors. From the very beginning they have been careful to speak very generally of a participation in the liturgy by the people, never speaking of the dialog Mass as in any way identical or co-extensive with it. The various mentions of a general liturgical program have invariably abstracted from any definite method of participation. Both the Foreword of the Editors in the first issue of *Orate Fratres*, and general outlines that appeared elsewhere (*America*, *Emmanuel*, *The Catholic Educational Review*, *The Fortnightly Review*, *Central-Blatt and Social Justice*), have hardly made any reference whatever to the dialog Mass.

In the first two numbers of *Orate Fratres* it was stated that the recited Mass was only one of the various methods or degrees of participation in the Mass; and the experimental nature of the recited Mass, its dependence on local conditions, was emphasized in particular. Today there is no longer need of considering the recited Mass so problematical. Practical experiences show it to be quite generally feasible in parish churches, convents, and colleges, especially by smaller groups. How practicable it is on a larger scale in larger churches must still be decided by experiment. The Editors themselves entertain doubts in this regard. More feasible in larger churches than the recited Mass is the other form of the dialog Mass, the congregational chanting of a Gregorian Mass.

And this, according to papal pronouncements and encouragements, is the ideal to be striven for rather than the recited Mass itself.

That the recited Mass is very beneficial to the spiritual life of the participants cannot be doubted. Likewise must it be considered a most legitimate form of Mass attendance. The only pronouncement from Rome refers to its introduction anywhere, which must have episcopal sanction. Herein we touch upon the first abuse that may be connected with the recited Mass: its introduction and practice without the previous permission of the Ordinary. The reason given for this requirement is the inconvenience which may arise, such as disturbance, both for priest and faithful, and the danger of violating the rubrics.

An abuse of which we have heard in an individual instance is the loud recitation of the Canon by the faithful. In the case in mind the Canon was recited in the vernacular; but the matter of language hardly comes into consideration. The decree of the Sacred Congregation of Rites (August 4, 1922) states that what is forbidden to the celebrant (i. e., reading Secret, Canon and words of consecration in a loud tone) "cannot be permitted to the faithful, and must be reprobated as an abuse, and must be removed wherever it has been introduced." There is no mention of language here. The reason given is that the faithful may have greater reverence for the sacred mysteries, and that their devotion be increased. And the priest will be disturbed by *any* loud recitation of the Canon, regardless of language. The Ceremonial of Bishops (lib. II. cap. VIII), and various decrees (S. R. C., May 1894, n. 3827.3, 14 Jan. 1921, approving the new Gradual) insist on silence during the elevation.

In this connection it may be well to recall that the loud recitation of the words "My Lord and My God" at the elevation is also not permitted. The permission sanctioning these words mentions specifically that they are not to be said aloud (S. R. C., 6 Nov. 1925).

What seems to us another abuse of the dialog Mass is the attempt to introduce it without sufficient preliminary instruction. The result can only be a mechanical recitation; and that is precisely contrary to the idea of participation in the liturgy. Participation means primarily participation as to mind and body—an intelligent participation. The first requisite, the most essential one, is therefore an understanding of what is going on in the liturgy. Without that there can be no real participation, no entering into the holy action with mind and heart. The

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question of instruction will be taken up by "The Apostolate" in the next issue. Here we shall touch upon a few other considerations.

Some questions have been asked regarding the postures at Mass, specifically at low Mass. The general principle is that on which all liturgy is based: the external demeanor should reflect the internal spirit. The custom in the United States seems to be: Kneeling throughout the Mass except at the Gospels and the Credo, when the faithful stand (genuflecting with the priest), and except from the Offertory to the Sanctus, and from the first Communion ablution to the blessing, when the faithful sit. Some have reprobated the sitting, especially at the Offertory, as contrary to the idea of active participation in the action of offering, and others as contrary to the rubrics of the Mass. The general rubrics of the Missal (Rub. gen. Miss., tit. XVII, n. 2) indeed prescribe kneeling except at the Gospel. But this rule is declared by eminent rubricists to be directive only, and not preceptive.

Again, no form of participation by the people is possible if the Mass is finished in too short a time. A frequent complaint of people who try to follow any kind of Mass prayers is too well known to require mention. In this connection we may quote the experience of a pastor who had introduced *Offeramus* among his young people. He sent us the following pithy statement: "As a book of instruction on the Mass the little book is pronounced fine. But as a practical book of prayers for Mass the complaint is: 'I just can't,—and I do my best—get the prayers in, and keep up with the priest.'"

The true nature of participation in the Mass is hardly understood until it is realized that no book is indispensably necessary for "praying the Mass"; not even the Missal. However, the praying of the Mass mentally without the aid of a prayerbook, presupposes a good knowledge of the progressive action of the Mass. Without this knowledge it would be impossible to unite in heart and mind with the various actions of the priest.

The general trend can be given in a few words. The Mass of the Catechumens has the purpose of elevating the mind, disposing it for the sacred action of the Mass of the Faithful. Any meditative prayer of preparation may here be considered relevant. The first offering of the oblations, up to the Canon, is an excellent occasion for concrete acts of self-oblation in union with the purpose of the Mass. The Canon before

Consecration repeats these acts with a wider and profounder significance; and after the Consecration there is the offering of the sacramental Christ and ourselves with Him. With the Pater Noster the immediate preparation for Communion begins; and after the Communion, the official thanksgiving. Surely, there is no greater opportunity to be found for uniting personal meditation and prayer to that of our divine Savior, without the aid of the printed word, than such a participation in the Mass.

LITURGICAL BRIEFS

"Notes for the Month", published by the Caldey Benedictines of St. Samson's Abbey, Caldey Island (Tenby, South Wales), began a new stage of its career in enlarged form with the April number, under the title of "Cadley Notes". It appears in an attractive cover whose design reminds one of the charming simplicity of early Christendom. Among the articles, "The Roman Liturgy of Holy Week", "Regina Coeli", "The Byzantine Holy Week", "Liturgical Progress in Ireland", indicate the continuance of the noteworthy part played by the former "Notes" in furthering the cause of the liturgy. Other articles tend to round out the general scope given in the subtitle as "Liturgical—Devotional—Monastic". Subscription price is 3s 6d a year. Sample copies are sent on request.

The monks of Caldey have ever been ardent promoters of the liturgical cause. Nowhere has the work of the LITURGICAL PRESS received more sympathetic welcome and encouragement than in their "Notes for the Month" and in the pages of their quarterly *Pax*, a review that sets a high standard in the popular promotion of Catholic religious culture. The spring number of *Pax* contains two excellent articles of liturgical import. The externals are represented by "The Carthusian Rite"; while "Christianus Orans" by Abbot Vonier strikes at the very heart of things, when it points out how the "praying Christian" *ipso facto* prays in the mystic body. The monks of Caldey include in their liturgical work the making of church vestments, stained glass windows, crucifixes, candlesticks, panels, etc. Preliminary estimates and designs are free of charge.

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The Franciscan Sisters of the Atonement, of Graymoor, have recently published the "St. Francis Hymnal and Choir Manual" in a limited edition of a thousand copies, mainly for private use. The selection of vernacular hymns for all occasions, and for various parts of the year, is both good and copious. After a series of Latin hymns, the more liturgical part of the collection commences with several Gregorian Masses, Latin chants for Holy Week, Vespers for Sundays and Festivals, Vespers of the Blessed Virgin, various Benediction hymns; the hymnal concludes with an appendix of patriotic songs in the vernacular. The 680 pages, in good, clear print and notation, form an excellent collection of songs both for community and for liturgical gatherings.

Under the title of *Khristayajnavidhibh*, the Ordinary of the Mass has recently been published in Sanskrit. Although the first Sanskrit grammar by a European was written at the beginning of the 18th century, says the Calcutta Week, "it took two centuries till the first attempt at translating our liturgy was published, and it is gratifying to know that this has been done by an Indian. In the literary history of India the *Khristayajnavidhibh* will be a landmark. One feels as if a door had been opened through which eyes eager to see the truth and the worship in truth and grace could behold what all the centuries, since Christianity has set foot into India, had not been privileged to see".

The Pius X School of Liturgical Music has announced its eleventh summer session in courses of Gregorian music, June 27 to August 6, 1927. The Right Rev. Abbot Dom Ferretti, O. S. B., President of the Pontifical Institute of Sacred Music, will be on the staff. The summer work of this pioneer as well as premier institute of Gregorian music in the United States has achieved a well-deserved, high reputation not only at home but also abroad. All lovers of liturgical music, who can make the necessary arrangements, should use the opportunity presented to them by these summer courses.

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THE LITURGY OF THE SEASON



fifth Sunday after Pentecost. Love of God and love of neighbor permeate the liturgy of today. While on the preceding Sundays the Savior was represented as a generous host, a solicitous shepherd and as a fisherman, we today meet with a more direct instruction.

Both Epistle and Gospel exhort to charity and love of God. Both readings are incentives to continue in our hearts the building of the blessed edifice of Christian charity. We, as members of the great Christian family, and as living members of the mystic body of Christ, must be animated by this charity. "Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing" (Epistle). St. Peter searches for words in order to inculcate compassionate, forgiving, merciful love; we are called not only to inherit a blessing, but also to render blessing and not requite evil with evil. Compliance with the instruction of St. Peter may cause the world to ridicule us as weaklings: "But if also you suffer anything for justice's sake, blessed are ye." Sufferings make us like unto our model Christ, and therefore we should be happy in sufferings. The world cannot harm us, we are not afraid nor troubled, if only we fulfil the condition so emphatically laid down for our guidance: "Sanctify the Lord Christ in your hearts."

In the Gospel Christ Himself addresses us in impressive words: "Thou shalt not kill; . . . and whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say to his brother: Raca, shall be in danger of hell fire." Enmity, hatred and aversion are incompatible with love and charity. Hatred is classified

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with murder in the new dispensation, and like murder is punished by exclusion from the Kingdom of Heaven. A gift made to the heavenly Father by one who nourishes hatred in his heart will not be accepted. God will not accept a gift made before reconciliation with a brother: "Leave there thy offering before the altar, and go first to be reconciled with thy brother; and then coming thou shalt offer thy gift." When on the altar of our hearts the candles of love of neighbor and love of God are again kindled, He will be appeased and accept our offerings and lend ear to our ardent supplications. God "is at my right hand, that I be not moved" (Offertory) to thoughts of hatred, but He "hath given me understanding" to love my neighbor and brother.

Our love of neighbor derives all its efficacy from our love of God. Love of God is the key to all the invisible goods, exceeding all desires. We pray earnestly for this in the Collect: "O God, who for them that love Thee hast prepared good things, which eye hath not seen, pour into our hearts a fervent love of Thee; so that in all things, and above all things, loving Thee, we may attain to Thy promises exceeding all desire of the heart of man."

Sixth Sunday after Pentecost. Charity and love of God were inculcated on the preceding Sunday. The Church continues to dwell on this virtue in the Collect of today: "O God of hosts, the giver of all good things: implant in our hearts the love of Thy name; make us to grow in fervor, foster in us that which is good, and in Thy loving kindness, of that which Thou fosterest, be Thyself the safeguard." God is the giver of all good gifts; He must be our all, the alpha and omega, the beginning and end. He implants in our hearts the tender seed of His love. He is the gardener, who with anxious care, watches and fosters the growth of the seed that it be not exposed to the scorching rays of enmity and hatred, but rather that under benign care the seed sprout and produce the fruit of greater fervor. And He is the protector, who safeguards the fruit of the seed of virtue in our heart. God is therefore the sower, gardener, and protector of the plant of "the love of His name," which is planted in our souls in Baptism and nourished by the holy Eucharist.

Through the death and resurrection of Christ the virtue of love is instilled in our hearts. By Baptism we are united in a most mysterious manner with Christ. With Him in His resurrection we arose to a new life, and are consequently obliged by our resurrection to die to sin. "For

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we are buried together with Him by Baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in the newness of life" (Epistle). Newness of life precludes sin and defilement of baptismal innocence, and demands the purging out of the leaven of attachment to it. "Knowing this that our old man is crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer". (Id.) We were redeemed by Baptism from the powers of darkness, and our redemption was sealed by the baptism of the most precious blood shed on the cross. Risen from the grave of sin, does not the Church apply to us the words: "Reckon yourselves to be dead indeed to sin, but alive to God"? And will such thoughts not foster in our hearts the growth of the flower of virtue, the love of God?

The frequent reception of the holy Eucharist will nourish the plant of the love of God. The Eucharist, symbolized by the miracle of the Gospel relating the historical event, is the nourishment for the life of grace. The Savior had compassion on the multitude, and He has compassion on our weakness and human frailty, "and taking the seven loaves, giving thanks, He broke and gave to His disciples to set before the people" (Gospel). When we grow faint in the wilderness of life, the Bread of the strong will give us courage on our way. The Eucharist, "the Miracle of Compassion," will, however, not only give us courage and infuse new life, but it will also increase our love for the compassionate Provider. Therefore the Church also supplicates the Savior "that what we ask in faith we may in all fulness obtain" (Secret); she begs "that my goings in Thy paths, that my footsteps be not moved" (Offertory), but that the divine life and love of God may ever grow in our hearts.

Seventh Sunday after Pentecost. The theme of the Sunday Mass is life springing from faith. The preceding Sundays recalled our Baptism and initiation into the mystic body of Christ. Grace and the love of God were instilled into our hearts, together with faith. Grace and faith are strengthened and nourished by the holy Eucharist. The present Sunday is an illustration of the practical life of a Christian, as an effect of the faith instilled in Baptism. The Church contrasts a true, good Christian life with the false life of sin.

"Clap your hands all ye nations: shout unto God with the voice of joy" (Introit). Action and voice must both have as their object the glorification of God; "He is the great King over the earth." Lip service

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is not acceptable to the Savior; service in honor of the king must be inspired by a heart filled with love, and by good works. A good Christian life is the best homage we can render to the great King. St. Paul adduces two impressive pictures in the Epistle: a slave of sin and a servant of God. "For as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification." We were the subjects of the tyrant of sin, and perhaps placed all our faculties at his disposal and directed all our abilities to serve him. But now, after our redemption, when faith has opened our eyes, we serve God and consecrate ourselves to the great King, dedicating both body and soul to His service. To "serve justice unto sanctification" does not transcend human strength. Zeal animated by the fire of faith, living and constant, will make us become servants of God. The fruit of such zeal is sanctification, the reward is eternal life: "But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting;" while sin rewards her devotees with "the wages of death."

The Gradual invites us to serve God and inculcates the fear of God, the foundation of every virtue. It is this fear of God which must inspire us to lead a good Christian life, and protect us against the false standards of the seducers. In the Gospel the Church gives us a certain mark of recognition: Their evil deeds. "A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. . . . Wherefore by their fruits you shall know them." Just as a tree is known by its fruits, so is the Christian known, not only by words but by his works: "Not every one that saith to Me: Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in Heaven." Our living faith must urge us to become servants of the will of God and doers of the good deed. Pious words, without the good deed, are wormy fruits and withering leaves and are not acceptable.

"Bow down Thy ear, make haste to deliver me," is the petition of the Church in the Communion verse. It is the cry of the servant of God who finds difficulty in fulfilling the program mapped out by the Church in the Epistle and Gospel. The Lord will assist and will hear our prayer. The sacrifice of our heart and a life devoted to the divine service will ever be acceptable, "for there is no confusion to them that trust in Thee, O Lord" (Offertory).

Eighth Sunday after Pentecost. The Mass of the present Sunday continues the consideration of the life of faith. The gift of life we have received from God in Baptism. Faith must show itself in works inspired and perfected by the assistance of divine grace. Conscious of our insufficiency and inability, the Church appeals in our name for this assistance: "Impart to us, in Thy mercy, we beseech Thee, O Lord, the grace at all times, both to think and to do what is right in Thy sight: that we, who but for Thee could not even have our being, may live only to fulfil Thy holy will" (Collect).

And what is the will of God in our behalf? "To do what is right." Both the Epistle and Gospel remind us of our duties, as children of light. The Epistle speaks of our divine filiation, "sons of God" by the salutary waters of Baptism: "For whosoever are led by the spirit of adoption of sons, whereby we cry: Abba (Father)." The Christian is a temple of the Holy Spirit and is guided and directed by Him. By His inspiration the deeds of our flesh are mortified and this mortification of the flesh begets life. Life under the guidance of the Holy Ghost is life by faith. Life by faith does not only make us temples of the Holy Spirit, but sons of God "and if sons of God, heirs also; heirs indeed of God, and joint heirs with Christ."

God has intrusted to us, as co-heirs with Christ, the administration of our spiritual and temporal goods in order to test our fidelity. By poor management, by falling into sin, we have proved ourselves unfaithful, and risked the loss of our inheritance. Mortification of the flesh demands an effort; it means a fight against our lower nature, and we can only conquer with the help of God: "Be Thou unto me a God, a protector, and a place of refuge to save me" (Gradual). As children of the light we must imitate the wise foresight of the unjust steward: "And the Lord commended the unjust steward, for as much as he had done wisely" (Gospel). He was commended not on account of his deceit, but rather on account of his zeal and resourcefulness in providing that his lord's debtors might receive him into their houses. The same anxiety for our future should urge us to provide that we may be received into the everlasting dwellings. By means of the goods of this world which are after all not our actual possessions, but are only aids to a higher goal, we should seek to make friends for eternal life. The zeal of the children of the world to obtain their purpose is worthy of our imitation, for only

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after careful management of goods entrusted to our care, can we dare to give an account of our stewardship.

Only by the mortification of the man of the flesh and by becoming children of the spirit, can we hope to become children of life, who can give a good account of their stewardship. By overcoming the flesh and by imitating the zeal of the children of the world, by practising humility (Offertory), we are doing "what is right." God will graciously accept our offerings made to Him in all humility: "Receive, we beseech Thee, O Lord, the gifts, which of Thy bounty bestowed upon us, we offer again to Thee" (Secret).

CUTHBERT GOEB, O. S. B.

St. John's Abbey

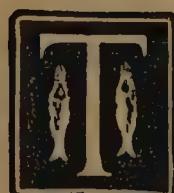
From a letter of Cardinal Bisleti in regard to the rumor that the Holy Father is about to mitigate the Church legislation on sacred music:

"Now I must state that the Holy Father is painfully surprised at the way such rumors can be invented, since he has ever manifested his will regarding the STRICT OBSERVANCE of the reform of sacred music in conformity with the letter and the spirit of the memorable MOTU PROPRIO of the Supreme Pontiff Pius X of happy memory, as well as of other later documents.

"Consequently His Holiness gave me precise orders to give the lie absolutely (smentire categoricamente) to the rumor in all its details, and to reconfirm his august will as above expressed, deplored that in some regions and countries the attempt is being made to revive in the churches musical compositions that have been condemned by sane criticism."—*Rivista liturgica.*

THE DELIGHTS OF THE BREVIARY

From the Point of View of a Lay Woman



HE Reverend Editor of *Orate Fratres* has done me the honor to invite me to write something on the beauties and delights of the Breviary from the point of view of a lay person, a task most congenial to me. It is indeed a privilege to be allowed any participation, however slight, in the liturgical movement in the Church—the movement to bring back the classics of devotion, the Missal and Breviary, into general use by the laity. The wonder is that they should ever have fallen into disuse. Nothing can take the place of these great universal prayers of the Church, the prayers of the Mass and the divine Office. One has only to know them to find them indispensable. And alas, how few of the laity know them!

Though a convert, I used the breviary as a book of devotion in preference to all others for many years before my reception into the Church. Before my conversion the beautiful translation of the Marquess of Bute, made long before the last revision, was the only version familiar to me. Since then, though no scholar in Latin, I have used, much of the time, the Latin breviary, sometimes going back to the Bute translation, either from affectionate habit or from slothfulness, as I often find the nocturns and hymns difficult. For the hymns Bute made use of the exquisite translations of Cardinal Newman. They give me a perfect literary as well as devotional delectation which I am unable to get from the Latin of the hymns, though I have become much devoted to the sonorous Latin of the Psalter, and of the Mass. I often hear the chant in reading the psalms, a fruit of attendance, as often as possible, on the Office, as sung in religious houses.

The Bute translation is too large to be easily portable, and one is driven for purposes of travel to the compendious Latin breviary in common use. But in the throes of conversion it was the Bute translation that I had for support and consolation. Without it I should have been as a desert traveller. I cannot conceive how any intelligent and literate Catholic should not prefer the breviary to the many somewhat flabby popular books of devotion (if one may say so) in common use. I can only think that they do not know the breviary, or find it inaccessible,

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either from having little or no Latin, or from the costliness and bulk of translations. The popularizing of the breviary will be one of the aims, doubtless, of the great liturgical movement in the Church, of which *Orate Fratres* is a part.¹

My breviary has become, from its marginal notes, made through years of use, a kind of spiritual journal, a record of experiences—of high days—desert days also—in the pilgrimage. One expresses its solemn and joyous moments in words of the Psalter, so sublimely simple and direct and satisfying. Protestants of course have the Psalter in the beautiful King James translation, and Anglicans that, also, of the *Book of Common Prayer*. But it never had, for me, the poignancy of beauty which it has as used in the antiphons and responsories, with their impressive repetitions, and as chanted in the divine Office.

Following the Office with more or less faithfulness through the year, I find it enriched with the memory of the blessings of other years, briefly noted down in the margins.

"God is wonderful in His holy places." That verse holds the blessed memories of all the Benedictine and Franciscan shrines to which I have made happy pilgrimages: Monte Cassino, thrice visited; the Sacro Speco, St. Benedict's holy cave; (at both these holy places a Mass was said for me, alone, under the most heavenly circumstances)—the Carcere, built over the cave cells of St. Francis' first disciples; San Damiano, where our Lord spoke to him from the crucifix; La Verna, where he received the stigmata; in our own land the missions founded by his heroic sons; and St. Columba's holy Isle of Iona. No Mass is said there now. "In Iona of my heart, Iona of my love, instead of monks' voices shall be lowing of cattle; but ere the world shall come to an end, Iona shall be as it was."

God is wonderful in His holy places.

When Thou didst make Thy light to shine forth right wondrously from the everlasting hills.

In the year 1910 I was walking one day in the Austrian Dolomites. I had been for an hour or more in the shadow of a mountain, and expected to see the sun no more that day, when a sudden turn of the road brought into view, in a V-shaped cleft between two mountains, a third, high and distant mountain, wrapped in light and color, the clouds about it saturated with golden light. I was like a symbolic vision of the

¹ See *Orate Fratres*, No. 8, "The Hour Prayers of the Church."

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heavenly city—New Jerusalem, let down from heaven. And to complete the vision with its reflection on earth, a little church nestled in the green valley below. The mere dimmed memory of that glorious beauty brings tears of joy. How could one find words of one's own to utter one's gratitude for such a gift? Always that psalm verse must contain for me the happy vision of that day:

*When Thou didst make Thy light to shine forth right
wondrously from the everlasting hills.*

Then, always, at sea, Psalm 92, for Sunday Lauds:

*The floods have lifted up, O Lord, the floods have lifted
up their voice—*

*The floods lift up their waves,
But mightier than the noise of many waters—*

Than the mighty breakers of the sea—is the Lord on high.

A rather free, but beautiful translation of

*Elevaverunt flumina, Domine: elevaverunt flumina vocem
suam*

*Elevaverunt flumina fluctus suos, a vocibus aquarum
multarum.*

Mirabiles elationes maris; mirabilis in altis Dominus.—

*The Lord reigneth, be the people never so impatient:
He sitteth above the cherubim, be the earth never so unquiet.*

Consoling, in time of war, persecution, and turbulence. There are many dates of the war period in my margins; e. g. beside the third lesson for the third Monday in Advent, from Isaiah:

“Let not him that believeth be impatient—Justice will I lay to the plummet and righteousness to the line; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand.

“The land shall be utterly emptied and utterly spoiled. For the Lord hath spoken this word.”

Strong and dignified language, with a sense of perspective and the long view, afford an assuagement of one's baffled feelings and tried faith.

Again, feelings of indignation and resentment over injustice apparently unpunished, another trial of faith, find solemn expression in

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psalmist and prophet, echoed in the lessons and responsories. One often wishes they were taken as texts for sermons.

Second responsory, third Sunday in Lent—the lesson having been of Joseph and his brethren:

"*Verse.* What profit is it if we slay our brother and conceal his blood? It is better to sell him. *Answer.* For he is our flesh and our brother."

Note on margin: "Dramatic presentation." "A magnificent text for a sermon on labour conditions."

The psalmist and prophets are frequently what would, in our day, be called "very extreme" and "radical". They did not mince matters in their statements about injustice to the poor and oppressed.

From the Song of Habakkuk—Friday Lauds:

Their rejoicing was as the rejoicing of him that devoureth the poor secretly. A terrible verse!

The Church Fathers, too, do not feel it to be outside their sphere to teach a clear ethics of trade and business.

On the Monday in Easter Week, Pope St. Gregory the Great, in commenting on the scene in the Gospel of the day, where Peter from his fishing boat, sees the Lord upon the shore, has this to say:

"Wherefore did Peter return to that which he had left? The trade which was harmless before his conversion did not become harmful because he had been converted. . . . We know that Peter had been a fisherman and Matthew a publican, and that Peter, after his conversion, went back to his fishing, but Matthew did not return to the receipt of custom. It is one thing to seek a livelihood by fishing and another to amass money by farming taxes. There are many kinds of business in which it is difficult or impossible to be engaged without committing sin, and to such kinds of business as these, he which hath been converted must not again betake himself."

Note in margin: "Very interesting and illuminating discrimination of the kinds of business in which, according to the counsels of perfection, an apostle may and may not engage."

The homilies of the Fathers as embodied in the nocturns or matins, will be returned to in a later article and dwelt on more fully.

These marginal observations and applications of the writer are not here given as particularly important or illuminating, but merely as illus-

DELIGHTS OF THE BREVIARY

trations of how the beautiful language and inspiring matter of the liturgy becomes, by frequent use, an expression of one's daily life and experience: and sometimes, by relating one's own feeble religious and emotional life with the great thought and expression of the Church's saints and doctors, one is enabled to lift it, at least for a time, out of its narrow, temporal existence, into harmony with the great Catholic life of the Church.

I have referred to the support, stimulus, and consolation given me, during the months preceding my conversion and reception, by the breviary offices. The psalms, hymns, and antiphons, especially those of matins and lauds, and the hymns, as translated by Newman, supplied (and still do) much material for meditation and self-examination.

Sloth being one of my besetting sins, lines of several hymns for matins furnish vivid expressions. (I cannot deny thankfulness for not being bound to rise at night to sing them.)

From Tuesday Lauds:

*Day's herald bird
At length is heard
Telling its morning torch is lit,
And small and still
Christ's accents thrill
Within the heart, rekindling it.*

*Away, He cries
With languid eyes
And sickly slumbers profitless!
I am at hand,
As watchers stand
In awe and truth, and holiness.*

Tuesday Matins:

*Chase Thou the gloom that haunts the mind,
The thronging shades of hell,
The sloth and drowsiness that bind
The senses with a spell.*

Wednesday Matins:

*Cast out the slumbers of the soul,
The rest that is not Thine.*

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Saturday Matins:

*And with the watcher's girdle bind
The limbs that sloth has bound.*

And to give an example equally exquisite, touching upon other themes, this from the hymn for Monday Lauds:

*And infusing self-control,
Fragrant chastity of soul,
Faith's keen flame to soar on high,
Incorrupt simplicity.*

*Christ Himself for food be given
Faith becomes the cup of heaven
Out of which the joy is quaffed
Of the Spirit's sobering draught.*

Every one of these lines might become a subject for meditation. The very subtlety, elegance, and precision of the translator's choice of words in these versions of the hymns make them less obviously arresting and call for closer attention; but to a taste at all discriminating they must give lasting pleasure. The Protestant writer, Augustine Birrell, in an essay on Newman written many years ago, said (I quote it from memory): "Nobody with the slightest vestige of taste can ever be tired of John Henry Newman."

The hymns are, of course, included in Newman's poems, and accessible therein.

To those who use the Latin breviary privately but find the Latin hymns not a spontaneous expression, I would suggest supplementing with these delightful English versions.¹

ELLEN GATES STARR

Chicago, Ill.

¹ Unfortunately Newman did not translate all the hymns.

LITURGY AND THE "OTHER SHEEP"



MONG the first fruits, and perhaps the most notable of them, of the Holy Year 1925, is the renewed and acute realization of the tragedy of the schism between East and West; and of all the great "movements" in the Church today no one should make a more urgent appeal to readers of *Orate Fratres* than that one which is, ever so slowly, tending towards the reconciliation with Rome of the separated eastern churches. And this for several reasons.

Unity is a "note" of the Christian Church, it is of her *esse*; and though she in herself displays that unity, nevertheless there are many millions, "who profess and call themselves Christians," who are yet outside that unity. Of these, the separated eastern churches are far and away the most important, both numerically and religiously; and their re-inclusion in Christ's fold should be, humanly speaking, less difficult than that of any other kinds of non-Catholics. For the oriental Christian churches all *have been* Catholic in the past, and retain valid orders, sacraments, eucharistic liturgies and nearly all the Faith in the present; it is thus that they differ *in radice* and essentially from Protestants on the one hand and Jews, Moslems and pagans on the other. No Protestant body has at any time of its history been Catholic, nor has any one of them valid orders or true sacraments.

Our Holy Father, Pope Pius XI, has announced that work for re-union with the East shall be *the* undertaking of his pontificate; and moreover, by a Pontifical Letter addressed to the Abbot-Primate of the Benedictines on March 21st (St. Benedict's day) 1924, he definitely charged this work on that order: "established in the West by St. Benedict (whom the Eastern Churches have ever venerated as the patriarch of western monks) the monastic Order took its rise in the East, and was already flourishing long before the sad separation of churches in the eleventh century."

Finally, liturgy plays a most important part in the movement. The Pope specifically refers to their "zeal for the sacred liturgy" as a reason for his choosing Benedictines primarily for the work. Oriental Christianity is essentially liturgical. Don Moreau has recently pointed out (*Les Liturgies Eucharistiques*, Vromant et Cie., Bruxelles, 1924) that the

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Byzantine Liturgy represents the most authentic expression of the Church's original liturgical tradition. The Latin rite has its own excellencies, but they must not blind us to those of a more conservative type which have been preserved in the East.¹ "The very life of the early Church, of the Church in all ages, has been the spirit of worship, the worship of *Kyrios Christos*." That spirit has been maintained in a pre-eminent degree in the eastern churches, whether Catholic or dissident; and it is abundantly manifest in their liturgies. "Only in appearance does the Eastern Church bear the stamp of a stiff institutionalism;" in reality its character is that of pure worship.

Two monasteries of Benedictine "monks of the Union" have already been established, at Amay and Schootenhof, both in Belgium, where monks and postulants are received, regardless of nationality and congregation, for training in this work. But "re-union" is not a sectional affair, nor is enthusiasm confined to monks and others immediately concerned.

In the United States has been formed the Catholic Union, of which Dom Augustine Galen, O. S. B., is president. The object of this society is by prayer and almsdeeds to further the cause of Christian unity; its funds being devoted to the special education of clergy for work among orientals and to the relief of distress in Orthodox lands.² There are one and a half millions of Catholics of the Oriental rites (*vulgo* "Uniates") in North America, and over three millions of non-Catholic Orientals (of whom there are about 150 millions in the world), so that Catholics in the United States and Canada have at their very doors a great stimulus towards this work. Moreover, those of the Latin rite, by frequenting the eucharistic Liturgy and receiving holy Communion in non-Latin Catholic churches, can get into touch and sympathy with their eastern brethren.

We in England lack such stimulus and opportunity; so it was a good sign when there was inaugurated in London in April, 1926, the Society of St. John Chrysostom, among whose objects is to "study and make better known the historical and dogmatic implications of the great

¹ Nor must it be forgotten that the almost universal use of the Latin Mass among Catholics is due to historical accidents. But for the schism of the eleventh century, and certain less important ones earlier, one-third of all Catholics would now be using non-Latin liturgies.

² This and other similar organizations in the United States have been superseded by The Catholic Near East Welfare Association.—Ed.

Eastern Liturgies." Within nine months of the foundation of this society it organized an Eastern Liturgical Week in London, at which Cardinal Bourne, Bishop d'Herbigny (president of the Pontifical Oriental Institute), the two priors and three other Union monks took active parts.

Russia and the Slavonic use of the Byzantine rite was the general subject of the conferences; among which a lecture on *ikons* by Count Bennington was outstanding. The contemporary English Catholic is a pretty average barbarian, to whom Bougereau represents the highest and Byzantium the lowest Christian art. The Count opened our eyes and our minds in more senses than one. Prince Volkonsky's paper on Russian music was less satisfactory. Ecclesiastical chant might not exist for all he told us about it; and the illustrative excerpts were third-rate music, brilliantly played by a Slav student from the seminary at Lille. There were other lectures, on the Oriental Institute, the Chaldean Catholics, Greek monachism in South Italy, and a brilliant exposition of the Byzantine eucharistic Liturgy by Dom David Balfour, a monk of that rite.

On the last day of the week a solemn Liturgy¹ of St. John Chrysostom was sung in old Slavonic (the ecclesiastical language of Russia) at Westminster Cathedral. A temporary *iconostasis* was erected between the pontifical throne and the high altar. It was of a poor type, characteristic of those seen in the smaller churches of the near East; but its general effect in the sham Byzantine surroundings of the great cathedral was excellent. The cathedral choir, who could scarcely be expected to master a strange chant as well as a strange tongue, sang a liturgy of Rachmaninoff in a way that represented weeks of patient and persevering work; an excellent performance. The whole Liturgy was a salutary lesson for those of us who are inclined to be narrow in our religious outlook. The sacred ministers alone were a most impressive demonstration of Catholic unity and diversity. The celebrant was the famous Russian priest from Moscow, Father Vladimir Abrikosoff, the con-celebrants were two Belgian hieromonks and a French Dominican, the deacon was a Russian, the psalmists a Scots Benedictine of the Byzantine rite and a Russian layman; at the Communion both British and Russian lay-folks received their Lord under both kinds and with the ceremonies proper to the rite. The present writer has been privilged at one time and another

¹ I. e. the Mass, in our "Latin" phraseology.—Ed.

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to assist at nearly all liturgies used in the Catholic Church, but has rarely seen one more impressively carried out.

A very large congregation assisted in the cathedral, and the majority of individuals stood throughout the two hours which the Liturgy took. This was remarkable, for English Catholics do not favour the normal posture of public worship; but we were impressed by the example of our archbishop and Prince of the Church who stood by his throne the whole time, without making use of it.

Undoubtedly this demonstration of the Catholicity of the Church made a considerable impression. Moreover, that great gathering of Latin Catholics must have realized that, quite apart from externals of language, ritual and arrangement, they were assisting at something to which they were unaccustomed, the Christian sacrifice performed in the sublime oriental spirit of worship. Liturgically, that is, purely spiritually, we can learn from the East; and the East, in its turn, can learn from us.

DONALD ATTWATER, T. O. S. D.

Capel-y-ffin, Wales.

"This mystery of the unity of the Church amid the multiplicity of her members, all being gathered together in the unity of Jesus Christ, in order that they may be joined by Him in the unity which exists between Him and the Father, a unity of which He said: I in them, and Thou in Me, that they may be one—this mystery is called the ecclesiastical communion and is part of the Communion of Saints, which forms an article of our apostolic creed."—Dom Grea.

THE "MISSA FIDELIUM:" AN ESSAY IN TRANSVALUATION

(The Editors are happy to present herewith a careful translation of the ordinary prayers of the Mass of the Faithful, by the author of the article "The Liturgy in Translation" (Orate Fratres, No. 7, pp. 203 ff.), in which the need of such work and the principles governing it have been set down. A comparison of the present text with the translations found in many missals should prove informing and edifying. The text here presented is protected by copyright.—Ed.)

INTRODUCTORY NOTE

In making this attempt at *transvaluation*, there has been careful attention to the following: The Hebrew, Greek, and Latin texts and versions of the Bible (directly or through commentators), the ancient Roman Sacramentaries, the early Liturgies of Egypt and the East, the Fathers of the first five centuries, early Christian inscriptions, and standard Greek and Latin lexicons. As for the English, the writer can only say that he has done his best to conform to the laws and usages of the language. He has had in mind the needs and the capacity of the average person who will use the text in trying to follow the priest at Mass.

The prayers for the first offering of the bread and wine are considered to have a double reference: direct, to the material elements themselves as means for the accomplishment of the divine Sacrifice; indirect or secondary, to the End for which they are provided. The soundness of this supposition can be easily established by citations from the sources. The Canon is assumed to have been translated, for the most part, from a Greek original. This assumption is, likewise, very well supported.

THE OFFERTORY PRAYERS

Offering of the Bread: Accept, O holy Father, almighty and eternal God, this host for the all-holy sacrifice, which I, Thy unworthy servant, offer unto Thee, my living and true God, to atone for my numberless sins, offenses, and negligences; on behalf of all here present, and likewise for all faithful Christians, living and dead, that it may profit me and them as a means of salvation unto life everlasting. Amen.

Preparation of the Chalice: O God, who hast established the nature of man in wondrous dignity and still more admirably restored it, grant that through the mystery of this water and wine, we may be made partakers of His divinity, who has deigned to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who liveth and reigneth

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with Thee, in the unity of the Holy Ghost, God through all eternity.
Amen.

Offering of the Chalice: We offer unto Thee, O Lord, the Chalice of salvation, humbly begging of Thy mercy that it may arise before Thy divine majesty with a pleasing fragrance, for our salvation and that of all mankind. Amen.

Self-oblation and Invocation: In a spirit of humility and with a contrite heart, may we be accepted by Thee, O Lord, and may our sacrifice be so offered in Thy sight this day as to please Thee, O Lord God. Come, Thou source of holiness, almighty and eternal God, and bless this sacrifice prepared for the glory of Thy holy Name.

Commemorative Offering: Accept, most holy Trinity, this offering which we are making to Thee in remembrance of the passion, resurrection, and ascension of Jesus Christ, our Lord; and in honor of blessed Mary ever-Virgin, blessed John the Baptist, the holy apostles Peter and Paul, and of these, and of all the Saints; that it may add to their honor and procure our salvation; and may they deign to intercede in heaven for us who cherish their memory here on earth: Through the same Christ our Lord. Amen.

The Orate Fratres. Exhortation: Brethren, pray that my sacrifice and yours may become acceptable to God the Father almighty.

Response: May the Lord accept the sacrifice at thy hands, unto the praise and glory of His Name, for our advantage and that of all his holy Church. Amen.

THE COMMON PREFACE¹

It is fitting indeed and just, right and helpful unto salvation, always and everywhere to give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord; through whom the Angels praise Thy majesty, the Dominions adore, the Powers are in awe, the Virtues of highest heaven and the blessed Seraphim unite in blissful exultation. With them, we pray Thee, grant that our voices too may blend, saying in adoring praise:

Holy, holy, holy, Lord God almighty! Heaven and earth are filled

¹ It is understood that the Preface is indeed the beginning of the eucharistic Prayer of sacrifice which includes the Consecration and ends with the Doxology before the Pater Noster; but it seems better here to set it off from the Canon Missae, in accordance with the age-old custom of the Church.

THE "MISSA FIDELIUM"

with Thy glory. Hail to Thee in the highest! Blessed is He that cometh in the name of the Lord. Hail to Him in the highest!

THE CANON

Te Igitur: And now, most gracious Father, we humbly beg of Thee and entreat Thee, through Jesus Christ, Thy Son, our Lord, to deem acceptable and bless these gifts of Thine, now set apart for the holy and all-perfect sacrifice; which we offer unto Thee especially for Thy holy catholic Church, that Thou wouldst deign to keep it in peace and unity, to protect and sustain it throughout the world; together with Thy servant N our Pope, and N our Bishop, and all the bishops and their flocks, who cherish the catholic and apostolic faith.

Commemoratio pro Vivis: Be mindful, O Lord, of Thy servants (name them), and of all here present, whose faith is known to Thee and likewise their devotion, on whose behalf we offer unto Thee, and who themselves offer unto Thee, this sacrifice of praise for themselves and all who are theirs, for the good of their souls, according to their hope of salvation and deliverance from all harm, and who pay Thee the homage which they owe Thee, God, living and true.

Communicantes: United in Thy only Church, we honor the memory, first of the glorious and immaculate Virgin Mary, mother of our Lord and God, Jesus Christ; then that of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints, by whose merits and prayers, grant that we may be always favored with the help of Thy protection: Through the same Christ our Lord. Amen.

Hanc Igitur: We further beseech Thee, O Lord, to receive in atonement this sacrifice of adoration from us and from all Thy household. Provide that our days be spent in Thy peace, save us from everlasting damnation, and cause us to be numbered among those whom Thou hast chosen: Through Christ our Lord. Amen.

Do Thou, O Lord, deign to bless what we offer, and make it approved, effective, worthy, and pleasing in every way, that it may become for our good, the Body and the Blood of Thy dearly beloved Son, Jesus Christ our Lord. Amen.

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The Consecration: Who, the day before He suffered, took bread into His holy and venerable hands, and having raised His eyes to heaven, unto Thee, His almighty Father, giving thanks to Thee, blessed it, and broke it, and gave it to His disciples, saying: Take ye all, and eat of this: for THIS IS MY BODY. In like manner, when the supper was done, taking also this goodly chalice into His holy and venerable hands, again giving thanks to Thee, He blessed it and gave it to His disciples, saying: Take ye all, and drink of this, for THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS. As often as you shall do these things, in memory of me shall you do them.

Wherefore, we Thy servants, and likewise Thy holy people, calling to mind not only the blessed passion of the same Christ Thy Son, but also His resurrection from the dead, and finally His glorious ascension into heaven, offer unto Thy supreme majesty, of Thy gifts bestowed upon us, the pure, the holy, the all-perfect sacrifice of thanks for our redemption—the holy Bread of life eternal and the Chalice of unending salvation. . . . Which do Thou deign to regard with gracious and kindly attention and hold acceptable, as Thou didst deign to esteem the offerings of Thy holy servant Abel, and the sacrifice of Abraham our Patriarch, and that which Thy chief priest Melchisedech offered unto Thee, a holy sacrifice of thanks, in full accordance with Thy will. . . . Most humbly we implore Thee, almighty God, cause these our mystic offerings to be brought by the hands of Thy holy Angel unto Thy altar above, before the face of Thy divine majesty; that those of us who, from this sharing in the heavenly sacrifice, shall receive the most sacred Body and Blood of Thy Son, may be filled with every grace and heavenly blessing: Through the same Christ our Lord. Amen.

Commeroratio pro Defunctis: Be mindful, O Lord, also of Thy servants who have gone before us with the sign of faith, and rest in the sleep of peace. (Name them.) To these, O Lord, and to all who sleep in Christ, we beseech Thee to grant, of Thy goodness, a state of comfort, light, and peace: Through Christ our Lord. Amen.

To us also, sinners, yet Thy servants, trusting in the greatness of Thy mercy, deign to grant some share of heavenly bliss in union with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas,

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Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Agnes, Lucy, Cecilia, Anastasia, and all Thy Saints; into whose company we implore Thee to admit us, not weighing our merits, but freely granting us pardon: Through Christ our Lord. . . . Through whom Thou dost ever provide, make holy, fill with life, make fruitful of good, and bestow upon us all these Thy gifts.

Through Him, and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory, for ever and ever. Amen.

AFTER THE CANON

The Pater Noster: Let us pray. Directed by saving precepts and prompted by divine instruction, we make bold to say: Our Father, etc.

Deliver us, O Lord, we beseech Thee, from all evils, past, present, and to come; and through the intercession of the glorious and blessed Mary ever-Virgin, mother of God, together with Thy blessed apostles, Peter and Paul and Andrew, and all the Saints, grant of Thy goodness, peace in our days, that aided by the riches of Thy mercy, we may be always free from sin and safe from all disturbance: Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God through all eternity. Amen.

The Fraction: May this mingling and hallowing of the Body and the Blood of our Lord Jesus Christ, help us who receive it unto life everlasting. Amen.

Before Communion: O Lord Jesus Christ, who hast said to Thy apostles: Peace I leave unto you, my peace I give unto you, regard not my sins but the faith of Thy Church, and deign to keep it in peace and unity, according to Thy will: who livest and reignest God through all eternity. Amen.

Lord Jesus Christ, Son of the living God, who by the Father's will, with the co-operation of the Holy Ghost, hast given life to the world through Thy own death, deliver me by this Thy most holy Body and Blood, from all my sins and from every evil. Make me always obedient to Thy commandments, and never permit me to be separated from Thee: who with the same God the Father and the Holy Ghost, livest and reignest God, through all eternity. Amen.

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Let not the partaking of Thy Body, O Lord Jesus Christ, which I all unworthy, am about to receive, turn to my condemnation and punishment, but by reason of Thy fatherly love may it be to my advantage as a safeguard of both soul and body, like a well-taken remedy: who livest and reignest with God the Father in the unity of the Holy Ghost, God through all eternity. Amen.

What we have taken like bodily food, may we treasure in a pure mind; and may what is given us in time be our provision for eternity.

May Thy Body, O Lord, which I have eaten, and Thy Blood, which I have drunk, affect me to the depths of my being, and grant that no trace of sin be found in me, whom these pure and holy mysteries have renewed: who livest and reignest through all eternity. Amen.

At the Dismissal: May the tribute of my worship be pleasing to Thee, most holy Trinity, and grant that the sacrifice which I, all unworthy, have offered in the presence of Thy majesty, may be acceptable to Thee, and through Thy mercy obtain forgiveness for me and all those for whom I have offered it: Through Christ our Lord. Amen.

RICHARD E. POWER

Springfield, Mass.

"We must not imagine that we shall gain a quicker bearing from God in our needs by filling up with anxious pleading for some mistaken interest of our own soul the time which ought to be devoted to the unselfish honoring of God and in which Christ Himself becomes our high-priest and our companion and leader in the praise of the Father. Let us remember His own words: 'Be not you therefore like to them (the heathen); for your Father knoweth what is needful for you before you ask Him.'"
—Father Kramp, S. J.

THE LITURGY ON THE SOUTH AFRICAN VELD

(*Nigra sum sed formosa—I am black but beautiful.*—Cant. 1, 4)



HE writer has the privilege of working as a mission-doctor in conjunction with the "Religious Missionaries of Mariannhill" (R. M. M.) in Natal. One day in November 1925 we had arranged a visit to a small mission out-station, St. Magdalena's, to attend to any sick natives who might present themselves, notice of our visit having been duly announced in Church on the previous Sunday by the Native catechist. A priest is only able to visit this small station once or twice a month, otherwise the work, religious and educational, is carried on by a good male Native catechist and a devout female Native teacher.

A few days before the date fixed for our visit we received a letter from the teacher, which ran as follows:

"St. Magdalena's, Mbogintwini.—Dear Doctor: Will you please do us a great kindness? When you come to St. Magdalena's in your motor-car next Saturday to help the sick people, will you please bring with you that boy Ambrose Zuke from St. Francis' School? I have been teaching the people here to sing *Requiem*, but no one here can play the organ. It will be a great help to us if you can bring Ambrose as he can play nicely. I have also written to the Rev. Father B. H. asking him to allow Ambrose to come. The priest will be here before you arrive, but we shall wait for you before holy Mass begins. Thanking you in anticipation I remain, Yours in Christ, Lilian Vilakazi."

We soon got into touch with the talented Ambrose, whom we had known before as an interesting patient without being aware of his Caecilian accomplishments. He gladly agreed to comply with the teacher's request and his school-principal also willingly consented. We had a little practice of the *Requiem* music with him. He had a manuscript copy of the organ accompaniment; it appeared to be modelled not on the exact Vatican text of the chant but on a slight variation. Our own printed music (in the C. T. S. "Catholic Schools Hymnal. Accompaniment") was therefore no use to him—the congregation would all know, from their ordinary prayer-books, the setting as in his manuscript version. For in the pocket prayer-book used by every Zulu Catholic, the whole

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proper of the Requiem Mass is given with words in Latin and Zulu and tonic sol-fa music above the words. Here is a specimen:

dr d d drm mrdr rd drm mrm
Re- qui- em ae- ter- nam do- na
'Nkosi bape ukupumula ukupumulela wafuti:

Saturday morning arrived—a day devoid of any duplex feast and in the month of the Holy Souls. The St. Magdalena's people had had no priest to say Mass for them on All Souls' Day, so they had asked to have *Missa pro Defunctis* on this Saturday and had prepared to sing the proper as already explained. As far as we could discover, the idea had originated with the teacher and people and was not first suggested by the visiting priest, though the latter very gladly fell in with the people's wishes.

St. Magdalena's is not a very easy spot to reach in a Ford car. After an hour and a half on the main road, we left it and for three quarters of a mile followed a footpath across the veld. Then we had to leave the car, cross a river by means of stepping stones and walk another three-quarters of a mile. Once, on a former occasion, we found the river swollen after rain and the stepping-stones invisible, but a stalwart Native man was near and offered his services. Perhaps St. Christopher (whose medal adorns our car) had put the thought into the man's heart—at any rate he performed for us the same service that St. Christopher is said to have performed for our Lord. But this particular day we crossed the river easily on the stepping-stones and were soon at the lowly wood and iron shrine of St. Magdalena. We were in good time, for the priest had still to spend about an hour hearing confessions before Mass could begin. The Parochial Mass was also to be a Parochial General Communion. We noticed some women busily working with hoes in the little cemetery, overlooked by a substantial crucifix. At first we thought they were digging a grave, but apparently they were tidying up "God's acre" in honour of the commemoration of the souls of those whose bodies had found their last resting place in that spot.

Then came the Mass. The "organ" was not much bigger than the one which St. Caecilia holds in her left hand (in the pictures) while she plays it with her right! But from it Ambrose skilfully produced the necessary support for the voices, and he had the good taste not to attempt more than that. The whole proper (except for a curtailment of the Sequence *Dies Irae*) was sung through without a hitch by the dark-

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skinned congregation, and what may have been lacking in musical skill was compensated for by earnest devotion. A critical mind would doubtless have found much fault with the tawdriness of the altar ornamentation, but if the tastefulness was comparable in quantity to a mite, no doubt like the widow's mite, and for the same reason, it was wholly acceptable to God.

At the end of the holy Sacrifice, while the priest was reading the Last Gospel, the congregation commenced (no doubt a little prematurely) a fine vernacular hymn of farewell to the departed—

"O hamba kahle, Sihlobo setu."

["God speed thee to thy journey's end
Soul of our dear departed friend."]

We remember once, on a former visit to St. Magdalena's, arriving and finding the congregation in church and an instruction in progress. We sat outside on the ground below an open window and, to our delight, found that the subject of the instruction was one of the brightest gems (as it seems to us) in the whole liturgy—the prayer *Deus, qui humanae substantiae* said by the priest as he mixes the wine and water in the chalice. Very simply yet very fully the whole significance of each clause was explained in Zulu, many questions being asked, thus sustaining the lively interest of the congregation. Then the priest, having given his own Zulu version of the prayer, clause by clause, asked the teacher to give her Zulu version of the prayer as a whole, translating from an English version. We went away feeling that the brightest of liturgical jewels shone even more brightly than before in our understanding.

Does anyone say that simple people of quite elementary education cannot appreciate the liturgy and live the liturgical life? Instead of words let such facts as here related of the Zulu Catholics at St. Magdalena's be our reply. As we proudly joined in the liturgical worship of that dark-skinned congregation, we thought of a new application of the words *nigra sum sed formosa*. May our Lady pardon our borrowing the words from her Office and applying them to her lowly but devoted *familia* on the African veld.

K. F. McMURTRIE

Natal, South Africa

The Editor's Corner

THE APOSTOLATE OF SUFFERING

Some time ago we heard that a new organization, the APOSTOLATE OF SUFFERING, had been formed (Office at 513 34th St., Milwaukee, Wis.). The purpose of this apostolate is "to assure the sick and the afflicted that their lives are not useless; that by patient suffering they can do wonderful work for the spread of God's Kingdom here on earth." The idea of uniting all the suffering and afflicted into a common fellowship, and merging their sufferings in those of Christ, should have a strong appeal to the afflicted. To us it appears as another aspect of the general idea of the union of all the faithful in the mystic body of Christ. Just as we are all members of Christ, differing one from the other, living in and for Him; so all the suffering souls here on earth can in a special manner be members, each with his own affliction and malady, of the Christ of Sorrows, suffering in and for Him and His purposes. There is, it seems to us, a strong kinship between this idea and the general inspiration of the liturgy (See *Orate Fratres*, No. 4, pp. 122-123).

St. Paul speaks of our fulfilling in ourselves what has been wanting to the suffering of Christ. It is true of all of us. But a special call to this high privilege is given to all who are suffering bodily ailments. What a consolation, even a joy, for them to realize the dignity of their calling; to know that they can in distant bed or chair unite most efficaciously with their brethren assembled about the altar in active participation in the daily Sacrifice!

CAKES AND THE LITURGY

How many readers of *Orate Fratres* will grant offhand that there is or can be a most charming connection between the liturgy and cakes? Yet the *Westminster Cathedral Chronicle* of January (Vol. XXI, No. 1) carried an interesting article on "Cakes and Old Catholic Customs," based on such a connection. As we enjoy our birthday and wedding cakes today, so in former times "many church feast-days or parish festivities

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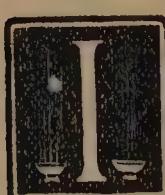
were signalized by some special cake or pudding." It was in the days when the liturgical spirit was of the life of the people, and flowed over, as it should, into their daily actions and their homes. New Year's Day, Twelfth Night after Christmas, Mid-Lent Sunday, All Souls, etc., were thus celebrated at home, each with a special confection of its own. The joy of the Church's worship was carried to the family hearth, where it hallowed and enlivened everything it touched.

Some of these customs, in a somewhat commercialized form at times, still persist, or persisted up to the Great War. They show us how completely the life of the people in Catholic England was at one time dominated by the spirit of the Church and the liturgy. It reminds us of the statement of Godfrey Kurth, that the peasants of old Ardenne up to very recent times named the Sundays of the year, not by their rank in our secular calendar, but by the beginning words of the Latin *Introit* of the respective Masses, as we even now speak of *Laetare* or *Gaudete* Sunday.

It is a forceful reminder for us of the degree in which our daily life has been secularized. Shall we ever regain something of this intimate appreciation of the value of our worship? What a change it would make in life, if we could again bring the spirit of Christ's liturgy from Church to home and shop, and could guide our hopes and joys, even our social pleasures, according to its spirit! It seems like an unattainable goal! Yet readers of *Orate Fratres* can help to prepare the ground for it by being in their own persons examples of what the liturgical life is and means. They would *ipso facto* become centers of the spread of this spirit to others. Once started, who can say how long it would take for the effects to become apparent? The spirit of God is not fettered by time, it can work wonders; but often it waits for an initial good will and effort on our part!

The Apostolate

"That Christ be formed in all" — Pius X



In "The Apostolate" of the foregoing issue, the need of instruction for proper active participation in the Mass, as in all other forms of the liturgy, was mentioned. This means self-instruction by reading on the part of adults, and again active instruction of children and of the people by those who have charge of souls and are trying to foster the practice of intelligent participation.

Moreover, the introduction of active participation in the Mass, private or collective, should be gradual; and should take place with the aid of a practical manual of the prayers to be recited; that is, the prayers of the Mass.

In one of our first issues doubt was expressed about the usefulness of *Offeramus* as a book for school children in the grades; and the possible need of a simpler book of Mass prayers for children was hinted at. The experience in many localities has, however, shown that *Offeramus* can be used very successfully with children of the age of eight or nine. We have seen some youthful essays by children from nine to twelve, public school children who could get only a five minutes instructions after daily Mass from their pastor. *Offeramus* was used by them as a text for prayers and instruction. The general ideas and grasp exhibited in the essays are most convincing.

Participation without instruction is meaningless and sure to fail. Today it is necessary to stress instruction in the internal nature and meaning of the Mass rather than in the externals. However, as time goes on, it may be necessary to caution against neglecting the latter. Instruction in the liturgy should be complete. It is that only when it embraces both the internal and the external aspects.

There is a small book entitled *At Mass*, by Father Kienberger, O. P., (Richard A. Mayer and associates, 525 South Dearborn Street, Chicago, Ill., 80 pages, 15c paper bound, 50c cloth), which gives brief explanations of the objects used at Mass and of the actions of the Mass. It is a

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good pamphlet to put in the hands of children that are studying the Mass.

Other good books to put in the hands of children are those of Mother Mary Ellerker, O. S. D. *Behold the Lamb* explains the fundamental ideas of the sacrifice of the Mass in short chapters, each ending with a story. The author has a unique gift of talking to children on their own level, without sacrificing any of the dignity of the sublime subject, or passing over essentials. The book should prove an excellent text in the hands of children beginning to study the Mass. It can serve excellently as a gift to a child, and may well be used by instructors, who can learn from its method how to reach the child's own mind in a discussion of the great truths and mysteries of the Mass. "*Master Where Dwellest Thou?*", is the second of Mother Ellerker's series. It deals with various of the externals—church, altar, vestments, utensils—and contains illustrations and many wholesome thoughts woven about the details of instruction. *God's Wonder Book*, the third of the series, is an ideal book for instructing the upper grades of the parish school, or even high school pupils. It is a sort of compendium of the Mass, giving a translation of the Ordinary, and brief explanations of the various parts and prayers of the Mass. Like the other two, it is written with all the charm that is characteristic of the author, and with the same skill of adapting the language to the average mind of the child.

Besides the externals and the internal nature of the Mass, another aspect of the instruction of children must be mentioned; perhaps the most important, insofar as without it the previous aspects are of little avail. It is mentioned as points 2 and 3 of the following excerpt from a recent communication sent by Father Fidelis, O. S. B., of St. Vincent Archabbey. Three things are stressed by him regarding the instruction of children: "1. They should be instructed according to their age and understanding, and given first of all a good knowledge of the essential nature of the Mass. 2. They should be instructed as far as possible in the best method of hearing Mass and be guided therein by a teacher during the attendance at holy Mass. 3. They should be so instructed that they learn to attend Mass by themselves, apart from their special environment in the collective participation, and should be made to render an account of how they succeed in both types."

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The third point is undoubtedly a most important one. Without it the aim of instruction is frustrated. Here again the imperative demand of not confusing participation in the Mass with any one single form of participation—the dialog Mass in particular—is evident. There are, we may repeat, many degrees of participation in the Mass, both private and collective, some of which were mentioned in the second issue of *Orate Fratres*. Children, too, should come to think correctly in this matter, and should know of the different degrees insofar as their minds are capable of comprehending them.

Whatever has been said of children's instruction holds almost literally of the average parishioners. In matters of participation in the Mass little need be taken for granted; and the instructions given to children will very often also prove the best possible instructions for grown-ups. From many expressions that we have heard, we have formed the conviction that the people are yearning for instructions on the nature of the Mass, of the entire liturgy, and its meaning to them. And from priests who have preached on these topics with true understanding for this hunger in souls, the most satisfactory accounts of results have been received.

Recently the very simple statement was sent to us: "I took advantage of the holidays to give a series of six conferences on the holy Mass to the Good Shepherds and their Magdalens at . . . It is quite remarkable with what eagerness they take to these talks. The reason is evident."

At times we have heard complaints about the impracticability of preaching on the internal nature of the Mass, and of the dearth of any material for preparation. One experience of preaching on the Mass from this viewpoint resulted in pamphlet No. 3 of the POPULAR LITURGICAL LIBRARY. *My Sacrifice and Yours* indicates at least one conception of how the matter (not the form) of such sermons can be serially arranged.

Grown-ups who participate in the Mass actively will ordinarily do so by means of the daily Missal. Some of these must at times be cautioned or helped against the danger of succumbing to the effects of routine. While many persons never experience any dullness of routine in the daily use of the Missal, others do. These should be taught the alternative, at least occasional, of meditating the Mass without the use of any book, after the general manner outlined in the previous issue.

What might be called an excellent half-way measure was suggested in *Bibel und Liturgie* (Vol. I, no. 8). Dr. Pius Parsch, desiring to help

the faithful over the possible monotony of reading the same Mass formulaires several days in succession, commends the practice of continuous readings from the New Testament during the Mass of the Catechumens on such days as have no special Mass, or on minor feasts having no proper variable parts. Thus a repetition of the same pericopes (biblical passages) on successive days will be avoided; and many people will again be brought to read the New Testament in its entirety. Such a practice would be in full accord with the spirit of the liturgy, insofar as the purpose of the Mass of the Catechumens is edifying instruction and mental preparation for the Mass of the Faithful. It would also, Dr. Parsch says, be the only way in which many persons could find time today for Bible reading; and it would for them be a method of joining a purpose of the Breviary with the Mass.

There are undoubtedly many other possibilities which experience and time will bring to light. Most important is an understanding of the proper aims of liturgical participation, a real desire of seeking Christ, and then willingness to share experiences with others.

The warning given in the previous issue against considering the general idea of liturgical participation synonymous with the dialog Mass is in no way meant to deprecate the latter. On the contrary, experience has brought out its many advantages and its entire practicality, especially in smaller communities. Future sections of "The Apostolate" will continue to give experiences with the dialog Mass. A few applications of it to circumstances not met with so far in these pages ought to be instructive and inspiring. In the meantime the Editors invite further experiences, especially as to details and methods of instruction in the rudiments of participation, both of children and adults.

Besides this topic, "The Apostolate" will be ready to consider an exchange of experiences on the Sunday Vespers. "The Vespers is doomed," some have ventured. Rome has not said so; and many of our bishops have urged the proper solemnization of the Sunday Vespers. In some places Vesper services are celebrated with good success, and with popular participation. It is such experiences that we should like to bring before our readers. A general invitation is hereby again extended to all earnest souls. Give others the benefit of your experiences! That readers of *Orate Fratres* appreciate hearing of them is most certain from the many comments we have received.

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LITURGICAL BRIEFS

L'artisan liturgique (see *Orate Fratres*, page 126) after its second number changed into a bimonthly. Accordingly the third issue appeared as the February-March issue. It is now called "a bimonthly review of applied religious arts". Subscriptions for the United States, 30 French francs. Address: 16 Rue Fenelon, Nimes (Gard), France.

With its thirteenth issue the fortnightly Austrian review *Bibel und Liturgie* has put on a new dress. Its greater dignity of appearance is expressive of its flourishing condition. No. 14 (April 15) gives a list of reviews devoted to the cause of the liturgy. Besides two in German, there are two in Dutch, five in French, one in English, one in Latin, two in Italian, one in Spanish (Catalan), one in Portuguese. The articles in *Bibel und Liturgie* continue to be characterized by a happy combination of the spiritual and the practical sense that has characterized all the works of the editor, Dr. Pius Parsch.

At recent Clergy Conferences held in their respective jurisdictions, His Grace, Archbishop Dowling, of St. Paul, and His Lordship, Bishop O'Brien, of Peterborough, Canada, took occasion to recommend to their clergy the work of the liturgical apostolate, and *Orate Fratres* in particular.

Among the members of the hierarchy that have recently sent words of encouragement to THE LITURGICAL PRESS are their Lordships, Rt. Rev. Philip R. McDevitt, Bishop of Harrisburg, Rt. Rev. Bernard J. Mahoney, Bishop of Sioux Falls, Rt. Rev. Joseph H. Prud'homme, Bishop of Prince Albert and Saskatoon, Canada.



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A Review Devoted to the Liturgical Apostolate

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THE LITURGY OF THE SEASON



INTH SUNDAY AFTER PENTECOST. On the two preceding Sundays the Church dwelt on the Christian life of faith. But man, from a servant of God, may degrade himself and become an emissary of satan, a slave of sin; he may be a man of the spirit or a man of the flesh. Hence another earnest thought, worthy of our deep consideration, occupies the mind of the Church today. It is a sort of warning, a danger signal, against the rapids in the tempestuous stream of life. Both the Epistle and the Gospel relate the rejection of the chosen people of Israel on account of their faithlessness, and the terrible punishments incurred by them.

The Jews who were delivered from the bondage of the oppressors of Egypt, and were miraculously sustained in the desert, were yet not all privileged to enter the promised land. St. Paul adduces the sins and punishment of this faithless people as a warning and an example: "Now all these things happened to them in figure, and are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall" (Epistle). The latter words are addressed especially to all Christians regenerated by the waters of Baptism. Rescued from the desert of paganism and liberated from the influence of the evil one by the miraculous waters from the baptismal rock, a redeemed Christian may nevertheless be eternally lost if his life does not conform to the principle of faith. The rapids in the stream of life may seem but insignificant and easily forded. And so they are in reality, provided we take the proper precaution: "Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be attempted above that which you are able."

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In the Gospel the thought proposed by St. Paul is developed. Jerusalem, the city provoking the tears of Jesus, is a picture of the soul rejected on account of its violation of baptismal vows. Many graces were heaped upon the soul by its incorporation with Christ and reception into His mystic body. The tears of Jesus over unrepented transgression are the last effort of His work of love. But the hardened sinner will not know the time of his visitation and will hasten to his own destruction: "If thou hadst known, and that in this day, the things that are to thy peace: but now they are hidden from thy eyes" (Gospel). The slave of sin ignores the warning of the pleading voice of conscience and hurries headlong over the rapids to a bitter and untimely end.

The words of the Offertory should be our promise to pay heed to the admonitions of the Epistle and Gospel: "The justices of the Lord are right, rejoicing hearts, and His judgments sweeter than honey and the honey-comb: for thy servant keepeth them." Salutary fear must often urge us to make such an offering in the interest of eternal salvation. Prone as we are to seek after transitory and illusory things, we ought often to have the Collect of the day on our lips: "Let Thy merciful ears, O Lord, be open to the prayers of Thy supplicants: and in order that to those who seek, Thou mayest surely give that for which they ask, make them ask only for those things which are well-pleasing to Thee."

Tenth Sunday after Pentecost. Having in the Masses of the preceding Sundays inculcated the virtue of faith and its operations in the soul of the Christian, and admonished him by the picture of the destruction of the beautiful city of Jerusalem to take heed of his every act, lest it be unto his eternal ruin, the Church insists today on the practice of the principal virtue of Christianity, humility. Without the cornerstone of humility it is impossible to erect the spiritual edifice; if the cornerstone is not deeply and firmly laid, but rests only on sand, the waters of temptation and the storms of passion will endanger the structure of virtues, so that it will ultimately collapse.

In no text of the Mass is the necessity of the virtue of humility so forcefully inculcated as in the Gospel. The Church gives us the true notion of Christian humility. Supernatural our works are only if they proceed from the Holy Ghost, for we alone cannot perform the work of our sanctification. Two life-like pictures illustrate the virtue of

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humility: The Pharisee and the Publican. The publican "went down to his house justified rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted" (Gospel). The lowly publican, a picture of the humble soul, recognises his nothingness, and knows that it is not sufficient to strive after the shadow of humility, and knows also that the virtue of Christ will dwell only in a truly humble soul.

In the Epistle St. Paul recalls the activities of the Holy Spirit. He alludes to the diversities of graces, gifts and operations., "but the same God worketh all in all." These blessings differ in individuals, but every one has received from God his measure of them, and also weaknesses. Since the graces are gifts, and perhaps some souls are more abundantly blessed than others, why should any one think in his heart: "O God, I give Thee thanks that I am not as the rest of men." There is no reason for elation or pride on our part. True humility is the highest gratitude we can render for these freely bestowed blessings; true humility alone will cause us to recognize our indebtedness. There is no reason why we should look with envious eyes at the gifts or talents of others, not the slightest reason why pride and arrogance should cause us to despise others. The right use of these gifts will recall our responsibility, for "all these things one and the same Spirit worketh, dividing to every one according as He will."

The spirit of the publican, rather than that of the pharisee, must animate us. The Offertory verse beautifully expresses the humble sentiments of the exalted publican: "To thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed." God keeps and protects the humble soul as the apple of His eye; and pleasing to Him is the holocaust of a spirit burning low in the embers of humility. He will regard our humility and accept our sacrifice. Frequently ought the words of the Collect remind us to renew our resolution: "And make us, who run forward with trust in Thy promises, to be sharers in the good things of heaven."

Eleventh Sunday after Pentecost. After inculcating the virtue of humility the Church bids us not lose courage. She exhorts us to continue our life of faith by announcing to us the graces and the mercy of the divine Savior. "By the grace of God I am what I am," says St. Paul in the Epistle. These words must be a consolatian to us and

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inspire us with courage to bear our weakness and frailties, for they are known to God. But they should also be an incentive to urge us on to greater efforts that the grace of God may not be made void.

St. Paul considers himself the least of the Apostles; he calls himself "as one born out of due time" (Epistle), who would not be capable of any apostolic activity, had not grace come to his assistance. This grace set the heart of Paul afame when, on his way to Damascus to persecute the Church of God, Christ appeared to him; "and last of all He was seen by me." As the risen Christ inspired Paul with courage, so were all the Apostles inspired by Him publicly and solemnly to proclaim their faith in Him. And as the Apostles were inspired, so are we all inspired by the gift of faith in Baptism. The example of St. Paul and his conversion should be an incentive to us to live up fully to the grace of Baptism.

The life-giving power of the Savior will open the ears of our heart and make it receptive to divine grace, powerfully assisting us to our best fervor. The power of Christ will also loosen the tongue of our heart so that it can spend itself in extolling the mercy of God: "He groaned and said to him: Ephpheta, that is be thou opened: and immediately his ears were opened, and the string of his tongue was loosed, and he spoke rightly" (Gospel). These words proclaim, in the first place, the goodness of the divine Savior to frail and suffering souls. The coldness or indifference of the sinner will postpone the application of the soothing lotion of forgiveness, until the sinner repents of his sad state and becomes truly converted. In Baptism, Jesus opened the inner senses of our ears and tongue. The Gospel should induce us to examine whether we have not grown deaf and dumb again by the wrong use of these faculties. If our soul is afflicted with spiritual deafness or has grown dumb, the goodness of the pardoning Savior will hear our supplication: "Unto Thee will I cry, O Lord: O my God, be not then silent; depart not from me" (Gradual). Our canticle of thanksgiving will be pleasing to the Lord after our return to Him: "In God hath my heart confided, and I have been helped: and my flesh hath flourished again: and with my will I will give praise to Him." (Id.)

Our petition to the Lord, "Forgive us those sins on account of which our conscience is afraid: and endow us with those good things for which our prayer ventures not to ask" (Collect), will obtain for

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us pardon for sin, the grace of conversion and also final perseverance. Again, the prayer of gratitude is most acceptable to the Lord after He has healed us; and the prayer of praise and thanksgiving which the Church employs at the Offertory should also be ours: "I will extol Thee, O Lord, for Thou hast upheld me . . . , I have cried to Thee, and Thou hast healed me."

Twelfth Sunday after Pentecost. "Incline unto my aid, O God: O Lord, make haste to help me." These familiar words the Church today puts into the mouths of her children. The prayer is a real call for assistance, a cry for help, hallowed for ages by frequent daily recurrence. It was already on the lips of the ancients and patriarchs, who for years were expecting the coming of the Redeemer, the good Samaritan. Man by his transgression in the garden of Eden was mortally wounded in his soul; and, exiled from Paradise, he was helpless, deprived of all his supernatural treasures. The high priests and scribes and levites were unable to infuse new life into his soul. In the fulness of time the Son of God came as the good Samaritan to restore him to his high place. New life was instilled by means of the precious blood, shed for man's redemption on the tree of life, the cross, by the Godman.

Initiated into the supernatural life by Baptism and strengthened by faith, we may yet have strayed from pristine fervor. Perhaps we faithfully fulfil the minutest laws and regulations, but are not animated with the spirit of humility and love. Perhaps we consider ourselves perfect because we fulfil externally all the laws, whereas St. Paul says in the Epistle that "the letter killeth, but spirit quickeneth." The law on the stones is the letter of the law, the law without life. But when Christ sent the Paraclete the law became a living thing, a law quickened by the Holy Spirit, the law of love: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Gospel). This is the law which brings life, it is the law which exemplifies the life in our soul, and the fruits of this law are humility and love.

Humility finds its greatest expression in charity. And it is just this charity, this compassionate love, that the Gospel inculcates. He that shows mercy to the sinner fulfils the law of neighborly charity. He who cares for a mortally wounded neighbor is a good Samaritan; he will apply the healing lotions of the wine of admonition and the oil

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of encouragement and bring his neighbor back to the inn of the Church. Such service rendered to a neighbor is the best fulfilment of the law, for such charity towards others implies the highest love of God.

As often as we are moved by pity towards our fallen brother, we are obeying the behest of the Gospel, "Go and do thou in like manner." We love him in virtue of the blood of Christ. And the Lord will hasten to help us in our own needs because we showed mercy to one of His brothers. He will promote the growth of the love of neighbor in our hearts in order that we be animated to love even those who hate us, for God is also in them or may come to them, since all men are brothers in Christ. In order, therefore, that we may render a true and worthy service to God, we call upon Him: "Incline unto my aid, O God," so that we may "run without stumbling to the fulfilment of Thy promises" (Collect).

CUTHBERT GOEB, O. S. B.

St. John's Abbey.

"The great Fathers and Doctors of the Church understood liturgical prayer not merely as the prayer of individual human beings, but also as the prayer of the Church and of mankind united to their Head. The prayer of the members is the prayer of the Head, and the prayer of the Head is the prayer of the members. Christ is the mouth of the Church, her sounding tongue, and again the Church is the tongue of Christ; she praises the Father through Him, and He praises the Father through her."—Dom Panfoeder.

ON THE FEAST OF THE ASSUMPTION

REFLECTIONS ON SOME BREVIARY TEXTS



SSUMPTA est Maria in caelum: gaudent angeli, laudantes benedicunt Dominum.—Mary is assumed into heaven: the angels rejoice, they praise and bless the Lord.

The Assumption of our Lady is a mystery. We are not called upon to speculate upon natural laws in regard to it, any more than in meditation on our Lord's Resurrection. We know nothing ultimate about matter. Matter itself is a mystery at the last.

Our Lady was a created human being, but unique;—"our tainted nature's solitary boast." Sin's disintegrating power had never touched her body or her soul. And so she is another link between us and God, another point in the journey which God makes downward to meet us in the "two thirds of the way" that He comes to companion our poor little beginnings of effort, and to carry us up the rest of the way by the power of His Grace.

The Incarnation was necessary to make any least understanding or imagining of God's nature possible to us. But the divine Glory, as Bishop Hedley tells us, will bear another reflection. We have always to remember that our Lord's humanity was divine. Our Lady was pure human; so we can see in her what a perfect created being is. I suppose that is the reason why so many Catholics seem to Protestants, to love her even better than they love our Lord. They feel nearer to her by nature, and do not fear her as a judge; and so they hold closely to her and depend on her to "see them through" their trials to a happy ending. She is indeed to them the gateway of Paradise.—*Paradisi portae per te nobis apertae sunt, quae hodie gloriosa cum angelis triumphas.*¹

The breviary and missal, in their many offices for feasts of the blessed Virgin, often present her as a type of the Church, the words of the *Book of Wisdom* being put into her mouth, as in the Lesson for the Mass of Assumption. She is a type which the simple-minded can feel without mentally apprehending it; and the mentally and spiritually developed feel it as well. Father Morris, S. J., says: "The journey to

¹ "Through thee have the gates of paradise been thrown open to us, O thou who this day dost triumph so gloriously among the Angels."—*Matins of Assumption, First Nocturn, second antiphon.*

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Bethlehem was like a procession of the Blessed Sacrament." Francis Thompson, the greatest mystic poet of our time, puts the same thought more sustainedly, subtly, and mystically in *Assumpta Maria*, which is based throughout on the breviary office for Assumption, as that is taken largely from the *Song of Songs*. Indeed, he places at the head of the poem Cowley's line, "Thou needst not make new songs, but say the old," and he closes (but for a repetition of the opening) with,

*Since to such sweet kingdom comest,
Remember me, poor Thief of Song!*

Let us look at some of the poet's thus named "thefts", which are really meditations on the spiritually assimilated material of the Office.

Quae est ista, quae ascendit sicut aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata?—Who is she that cometh up like the rising dawn, fair as the moon, clear as the sun, terrible as a fenced camp set in battle array? (Antiphon at Benedictus.)

And the fifth antiphon at Lauds, varying a little, has:

Pulchra es et decora, filia Jerusalem, terribilis ut castrorum acies ordinata.—Fair and comely art thou, daughter of Jerusalem, terrible, etc.

*Mortals who behold a woman
Rising 'twixt the moon and sun,
Who am I the heavens assume?
All am I, for I am one.*

*Multitudinous ascend I,
Dreadful as a battle arrayed,
For I bear you whither tend I:
Ye are I, be undismayed!¹*

Assumpta Maria.

In these figures, taken from *The Song of Songs*, which the Office applies to our Lady, and Francis Thompson, in *Assumpta Maria*, makes her apply to herself, the imagery varies, from great sweetness and suavity, to the idea of a majesty which inspires awe, as in the *terribilis ut castrorum acies ordinata*. In the first responsory at Matins all is sweetness:

Vidi speciosam sicut columbam, ascendentem desuper rivos aquarum . . . Et sicut verni circumdabant eam flores rosarum et lilia convallium.—I saw her when, fair like a dove, she winged her flight above the rivers of waters . . . About her it was as the flower of roses in the spring of the year, and lilies of the valley.

¹ I. e. You are humanity and so am I; fear not therefore, I will take you with me.

FEAST OF THE ASSUMPTION

A very stately passage from *Ecclesiasticus* is used for the Chapter at Sext. The words were originally applied to and spoken in the person of Wisdom:

— *Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea. Et radicavi in populo honorificato, et in parte Dei mei hereditas illius, et in plenitudine sanctorum detentio mea.*—And so I was established in Zion, and in the holy city likewise was I given to rest, and in Jerusalem was my power. And I took root among the honorable people, even in the portion of my God as His own inheritance, and my abiding in the full assembly of the saints.

Our poet of the Assumption inclines to the more solemn imagery, and one is disposed to rejoice in that, as it leads away from all sentimentality and oversoftness, which has been a modern tendency in devotion to the blessed Virgin.

The Church is our mother, as our Lady is. But neither is a weak sentimental mother. The breviary offers for contemplation passages, such as that above, which suggest a mental image of the holy Mother differing widely from those cultivated by many popular prayer books; a picture of strength, of wisdom, of solemnity.

The Chapter both at first Vespers and at Lauds, gives us these solemn words, *Tunc praecepit et dixit mihi Creator omnium, et, qui creavit me, requievit in tabernaculo meo,* of which Francis Thompson's are an almost literal translation:

*Then commanded and spake to me
He who framed all things that be;
And my Maker entered through me;
In my tent His rest took He.*

The poet also draws, for his material, from a discourse of St. John of Damascus, used as the fourth lesson in the second nocturn of the matins office for Assumption.

Eden novi Adam paradisum suscipit animatam, in quo soluta est condemnatio, in quo plantatum est lignum vitae, in quo operata fuit nostra nuditas.—This day the Eden of the new Adam receiveth the living garden of delight, wherein the condemnation was annulled, wherein the Tree of Life was planted, wherein our nakedness was covered.

From this passage he produces lines of two stanzas:

*I, the flesh-girt Paradises
Garueded by the Adam new,*

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And:

*To the hollow of Heaven transplanted,
I, a breathing Eden spring.*

I am tempted to include the whole of this latter stanza, for three reasons. In case the reflections should be read by anyone who is not familiar with the poem, he would get a very inadequate idea of it from detached lines, scarcely any thought being finished. The stanza is as extraordinary as any in the poem for vivid and imaginative handling, and it passes over with a balanced exercise of intellect and devotions into the intimately associated mystery of the Immaculate Conception:

*I, the presence-ball where Angels
Do enwheel their placed King—
Even my thoughts which, without change else,
Cyclic burn and cyclic sing.
To the hollow of Heaven transplanted,
I, a breathing Eden spring,
Where, with venom all outpanted
Lies the slimed Curse shrivelling.
For the brazen serpent clear on
That old fanged knowledge shone;
I to wisdom rise, ISCHYRON,
AGION, ATHANATON!*

Following is the most mystical of all the stanzas, in which, though inspired by the Office, there is no direct translation of anything I find in it.

*Where is laid the Lord arisen?
In the light we walk in gloom.
Though the sun has burst his prison,
We know not his biding room.
Tell us where the Lord sojourneth,
For we find an empty tomb.
"Whence He sprung thence He returneth,
Mystic Sun,—the Virgin's Womb".
Hidden Sun, His beams so near us,
Cloud empillared as He was
From of old, there He, ISCHYROS,
Waits our search, ATHANATOS.*

FEAST OF THE ASSUMPTION

That is, in the Tabernacle. Our Lady is obviously here, the type of the Church.¹

Thus the Catholic poet, inspired by the divine Office.²

The constant reading of the breviary and use of the missal, the classic prayer books of the Church, would be an almost sure corrective of the tendency to sentimentality, fostered by many modern devotional books, and naturally reflected in popular so-called religious art. Who could read often such language as that ascribed to our Lady in the passages given above, and not find a lack in the usual shrine statues of her, practically all alike, mechanically reproduced, and from models of no original value?

The august mosaics of the early centuries of the Church reflect the stately imagery of the liturgy, and we have its reflections every Sunday and festival day, at Benediction, in that sonorous clause of the "Divine Praises", "Blessed be the great Mother of God, Mary most Holy".

I say that "praise" slowly and solemnly, regardless of hurry and mumbling. And as I say the words, there sometimes rises before my inward eye an austere twelfth century mosaic in the apse of the ancient church at Torcello, of "the great Mother of God", against a dull, gold ground, holding the divine Child in her arms, no other figure to distract the attention, of heroic height, inexpressibly solemn and majestic.

1 One who knows both the Assumption Office and the poem (or one of them), cannot escape the imagery and mystical applications, in meditation on this subject. The rosary is said far too rapidly in public recitation for one to pass, even lightly, over the thoughts suggested by them.

The present writer must confess to not much savoring the rosary as a public devotion. It is too easy to do it wrongly, and too difficult to do it rightly. In theory one meditates on the mysteries, while, in fact, it often taxes one to keep up with the mere words.

2 The non-Catholic painter, Sargent, in the series representing religions in the Boston Public Library, has as obviously done the same thing. In the painting named "The Church", corresponding in position, to that called "The Synagogue", the figure of a woman of heroic size, is seated, the crucified Christ, sunk to the ground, resting against her knees—the Christ in humiliation and apparent defeat; she holding aloft, in one hand the monstrance, in the other the chalice. About her head are the symbols of the four Evangelists. Thus, in a secular building, does a non-Catholic present "The Church". A man of intellect, who had studied the religions of the world for the production of his chief work, though not a Catholic, could but show the Church as based on the sacrificial Passion of Christ, and continuing to live in the Sacrament of His Body and Blood.

She, the Church—the mystical Bride—the Mother—through whom rather than through her shall the approach to her Lord be made? The poorest devout peasant woman instinctively makes the same approach in her devotion to the Mother of Christ.

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Quasi cedrus exaltata sum in Libano et quasi cypressus in Monte Sion—As a cedar was I exalted in Libanus, and as a cypress tree on Mount Zion.

The liturgical movement in the Church has much to accomplish, directly and indirectly. The liturgy restored in its full beauty and perfection, and a congregation of the faithful trained to its use, all that is incongruous with it will gradually come to be felt as such, and in due time brought into harmony. One of the fruits, we may hope, will be the development of a true ecclesiastical art.¹

ELLEN GATES STARR.

Chicago, Ill.

¹ A cheerful example of the reasonableness of this hope is to be found in the church of St. Thomas the Apostle, in Chicago. There the Mass is celebrated in full liturgical perfection, the proper sung daily, and all the sequences in their places!

And there are to be seen, as many qualified judges believe, really great works of art in the bronze Stations of the Cross, and Pieta, by Alfeo Faggi, works which are coming to have a wide reputation, not only in this country but outside it, and to be sought out by visitors from distant parts.



"One day Gevaert showed me a large photographic reproduction of the ADORATION OF THE LAMB at his home. He said to me: 'In this picture, in Bach's PASSION ACCORDING TO ST. MATTHEW, and in the DIVINE COMEDY, you have the three masterpieces whose inspiration has never been surpassed.'—'Yes,' I answered, 'and still they are nothing but three rays from the sun that is the Catholic Liturgy.' After a few moments of silence Gevaert answered: 'You are right!'"—Godfrey Kurth.

NATURE AND THE LITURGY: ST. FRANCIS



T. BONAVVENTURE, explaining St. Francis' devotion to the Church, says that St. Francis saw in the Church an image of the celestial hierarchy. So speaking, St. Bonaventure had in mind a doctrine which was an inheritance from previous ages. As old as Christianity, it had found its most explicit expression in the writings of St. Denis the Areopagite. It is the view of the universe as a work of art at once concealing and revealing the divine ideas; it sees in the hierarchy of the sensible world a far-off image of the world of pure intelligences; and accordingly, it bears a suggestion to man to spiritualize his commerce with nature on the one hand, and on the other, to body forth in rite and symbol the highest sentiments of the human soul.

If we look well, we shall see that this is a doctrine deep at the source of medieval life and thought. At first an instinct, it becomes conscious of itself in the divine poesy of a Dante, in the *Summa Theologica* of an Aquinas, in the *Itinerarium Mentis ad Deum* of a Bonaventure. And in stone and marble it has carved itself, in Gothic cathedral with its heaven-aspiring spire, crystallizing within itself nature's beauties, and imaging forth in sensible relief the Saviour, the Queen, and angelic choirs.

At the threshold of the thirteenth century stands St. Francis, the *Poverello*. He had not, at least directly, inherited the sublime teachings of St. Denis. No, St. Francis found himself in the presence of creation. By temperament he is sensitive to creation's natural beauty, but Love will give him eyes to see the hidden things of God, and the liturgy will give him words wherewith to express the sentiments that so spontaneously well up in his soul. He discovered nature for his contemporaries, but the key to Nature's Book he found in the Book of Religion. Faith became vision, and his natural sense of beauty was entirely sublimated, for we can not fail to recognise the significance of his words, when after his conversion "what before had seemed bitter was changed into sweetness of soul and body".

No higher appreciation of nature is to be found than that manifested in the sacred writings. From Genesis to David creation was good

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and redolent of its Creator, and for the Psalmist nature was but a diaphanous veil, for had not God clothed Himself with light as with a garment (Ps. 103)? Long before St. Francis had sung the praises of the Lord in the name of Brother Sun, David had seen in it a sublime symbol, and before Francis had manifested his vivid realisation of the omnipresence of God, David had sung his "*Quo ibo a spiritu tuo—Whither shall I go from thy spirit?*" (Ps. 138, 7.) Nor have things altered with the New Testament. With St. Paul there is perhaps a subtle change. It is that for him nature is more directly the revealer of the invisible. "From the creation of the world the invisible attributes of God are manifested by created things." With him the sensible has become, as it were, the immediate sign of the invisible. And the Gospels? It suffices to see a Ruskin in adoration before Him who spoke of the lilies of the field, or a Voltaire ready to sacrifice all he ever wrote to have been the author of the same apparently simple remark.

Turning to St. Francis, it is not difficult to see his marked attachment to Sacred Scripture, and in particular to those parts of Scripture to be found in the liturgy. To decide his vocation he found it quite natural to open the Missal, and there find providential guidance. His rule of life was "to observe the holy Gospel, living in obedience without property and in chastity". "No deaf listener to the Gospel," as his biographer Celano quaintly puts it,¹ "he retained in his memory all he heard, and diligently set about its literal fulfillment." Obviously, it was the Gospel as read or sung at holy Mass to which Celano is referring.

There is a touching incident² towards the end of the saint's life, which reveals at once what Francis owed to Scripture. "Father," said a Brother to him, "you have had always recourse to the Scriptures, and they have not failed to assuage your sufferings. Let it be your wish then that I read to you some passage from the Prophets; perhaps it will aid you to rejoice and exult in the Lord." To which the saint replied: "It is good to read the Scripture and to seek there the Lord, our God. For my part I have made such use of the holy writings that it suffices for me to meditate in my memory on what I know of them." What more natural, then, than to suppose that Francis found in the sacred books the key to the Book of Nature?

¹ "Non enim fuerat evangelii surdus auditor, sed laudibale memoriae cuncta commendans, ad litteram diligenter implere curabat." (1 Cel., IX 22).

² II. Cel. Lxxi p. 105.

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For many, such is the solution of St. Francis' attitude to nature. In particular, the Pauline texts are invoked where the sensible is designated as the sign and symbol of the invisible. There he could have learned to see nature as God's creature, and could have consequently found everywhere traces of the Beloved. His poetic temperament would have come to his aid in realizing nature to be God's work of Art. Francis, poet by nature, had no difficulty in conceiving the convenience of expressing the highest mysteries in concrete material symbols. His was no transcendental spirituality which despised all contact with matter, and iconoclasm was very alien to his character.

Yet we think that Francis' attitude towards nature had also a deeper source. Indeed everything characteristic of Francis is traceable to the one primordial truth: the mystery of the Incarnation. Here lies the true source of Franciscan nature-worship. If for him creation was already, as it were, an incarnation of the divine, much more was it so in view of God's Incarnation in Christ. In it he saw by intuitive glance all nature at once taken up and transformed by divinity. Just as man epitomizes in himself all nature, so God, uniting Himself to man, united Himself to nature. For all that, God did not cease to be the one true God, above and beyond creation. Not that such a view was intellectually thought out by Francis. For him it was rather an intuition, guided, as it were, by texts of Scripture. He will not tread on the little worm because of that text: I am a worm and no man; and he ever shows a special predilection for the little lambs because of the Lamb of God. We know of no better rendering of this attitude of St. Francis to nature than that contained in the following lines by the Irish poet, Joseph Mary Plunkett:

*He saw the blood of Christ upon the rose,
In the stars the glory of God's eyes.
For him the body of Christ gleamed amid eternal snows:
The very rain was to him as Christ's tears.
He saw the face of God in every flower;
The thunder and the singing of the birds were but his voice;
The rocks were his written words;
All pathways by his feet were worn;
His strong heart stirred the beating sea;
The crown of thorns was every thorn;
His cross was every tree.*

Such was the vision of St. Francis, and such has been the outlook

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on creation of every true Franciscan. It is at the very core of Franciscan mysticism. Is it not also very characteristic of the Church's outlook as crystallized in the liturgy?

We see it in the sacramental system, where nature's humblest elements are employed to signify and cause Grace. In a less essential way, we see how the liturgy takes cognisance of nature in remarking the division of the different seasons and of the hours of prayer. In the beginning liturgical reunions were at night, perhaps towards mid-night, in such a way as to finish with the dawn. Pliny and Tertullian speak of such reunions. From the fourth to the seventh century we remark a division of the prayers in the monasteries of the West. The ancient vigil became Matins, and Lauds were intended for recitation towards dawn. As the dawn brings hope and light, what perfect adaptation was there not in the Canticle of the *Benedictus*:

.... in which the Orient from on high hath visited us:

To enlighten them that sit in darkness, and in the shadow of death. And if we generalise this darkness of the night, and see in it a symbol of the pagan world, we shall see special significance in the coming of the divine Son, "oriens ex alto". Is not the same thought expressed throughout the liturgy, say, of Advent:

I look from afar, and, behold, I see the Power of God coming, and a cloud covering all the land . . . Lift up your gates, O ye princes; and be ye lift up, ye everlasting doors, and the King of glory shall come in. . . .

As far back as the fourth century we know that Christmas was celebrated on December 25. Yet a celebrated text of St. Cyprian has given rise to the belief that this feast, originally celebrated on January 6, was transposed to December 25 to oppose the Mithraic "Birth of the Sun". "Oh, how wonderfully has not Providence disposed things, that on that day on which the sun was born . . . Christ should have been also born."

The life of the Seraphic Francis was one long grand appreciation of this Coming from on High. He saw how in Christ divinity had touched in an intimate way the heart of creation, and Faith told him that the dynamism of creation towards its God had found a satisfaction beyond all thought and aspiration of finite intelligence. Only God Himself could have thought of the Hypostatic Union.

Rochestown, Ireland.

JAMES E. O'MAHONY, O. S. F. C.

THE LITURGY AND FRANCE

A Spiritual Reawakening



T was well towards the end of my summer vacation in France, when a letter from the Editor of *Orate Fratres* reached me, asking for a brief account of the liturgical apostolate in that country. With the help of a few brief notes, jotted down from various liturgical reviews, and with the information gathered from personal observations, together with the results furnished me by some informal discussions with priests and religious in different parts of France, particularly at the Abbey of Solesmes and in Paris, I shall attempt to describe how in general the liturgy has helped to reawaken the Catholic people of Catholic France, spiritually and socially.

The Liturgical Example Set on the Continent. Father William Busch, in his interesting "Travel Notes on the Liturgical Movement",¹ pointed out clearly why "we shall do well to join with English Catholics in following the example set on the continent". The reason for joining them is that, in obedient accord with the zealous wishes of Pope Pius X, the liturgical life is for them not, as many have thought, the special privilege of monks and religious, or, at most, "for an elite, for Catholics of higher education and more cultivated devotional taste." It has become quite "a general thing throughout all the Church and for all the faithful" of these countries. It is, in a word, "broad as the universal Church" itself; including both rich and poor, young and old. A still more weighty reason for following their example in the matter of living the liturgical life, the Christian social life, is that the liturgical movement in Europe is "no longer a matter of question, but a fact, a vital and powerful fact, thoroughly in accord with the mind of the Church and enjoying the Church's endorsement and guarantee."

The Liturgy in France. Since my own observations have been centered particularly on France, I would ask you to betake yourselves with me for a moment to that country and see how well the above advice can be applied in regard to it. France, as we shall see, has a development all its own in liturgical activities. Varied as these are,²

¹ See *Orate Fratres*, Dec. 26, p. 53.

² This variety, which goes to make a detailed or systematic description of the liturgical activities in any country rather difficult, is quite natural. The Church and her liturgy are for the people, and not the people for the sake of the liturgy. Catholic worship is universal, and can be readily adapted to the needs of any tongue or land. It is only a means, supreme indeed, to the real end: Glorification of God and salvation of men.

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they have nevertheless helped to foster a healthy active liturgical spirit and to increase popular knowledge of the Catholic liturgy. They have, in fact, greatly aided in reorganizing French Catholic life, and in making the Catholics of France not only enthusiastic church-goers, but also intelligent worshippers. For now the greater portion of them more thoroughly understand why they go to Mass on Sundays, why they receive the sacraments, why they go to Sunday Vespers, and why they make use of the blessings and sacramentals of the Church. It is not merely because the Church wants them to do so, but chiefly because they understand more clearly how much these acts of public liturgical worship, of Catholic social prayer, mean for the glory of God and the sanctification and salvation of each individual soul. They are now beginning to appreciate more deeply the great benefits of prayer said in common, after the words of Christ Himself: "For where there are two or three gathered together in my name, there am I in the midst of them."³

Before Pope Pius X. It is quite true that this "liturgical renaissance" in France, as Dom Paul Chauvin calls it,⁴ really dates from the time of Pope Pius X; and more strictly from the end of the World War. Then a powerful Catholic movement began to exert its greatest force, the liturgy, in an effort to restore peace and order in the disrupted social and religious life of the Catholics of France. Dom Paul writes that in France by the middle of the nineteenth century all taste for the official public church services in the parishes had been gradually lost to the major part of the faithful. Parish life, social Catholic life, had almost become extinct. The true sense of Catholic liturgical piety had slowly reduced itself to old, dried-up formulas of prayer. These were performed with a certain amount of rubrical exactitude, but had little spiritual or religious meaning behind them; or, at the most, something only very vague and mysterious for the greater number of the faithful. A partial cause of this loss of liturgical sense, if I may speak of

³ Matt. 18, 20. St. Cyprian explains how this text is to be understood "of such assemblies only, as are gathered in the name and authority of Christ, and in unity of the Church of Christ." (a) See S. Cypr.: *De Unitate Ecclesiae*, 4, Migne, P. L., 4, 498. (b) See also Billot: *De Ecclesia Christi*, I, XIV, p. 674 (4th ed. Romae, 1921).

⁴ See *La Vie et Les Arts Liturgiques*, Mai 1923, p. 329 sqq. Dom Paul Chauvin is a Parisian authority on liturgical matters and a great popularizer of the liturgy.

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it as such, was a general corruption and neglect of the traditional chant of the Church, of the Gregorian melodies and other sacred music. These had been but poorly supplanted by other forms that were anything but appropriate for religious services.

The chief cause, however, seems to have been the nation-wide heretical influence of Gallicanism and Jansenism, which, among other things, sought to destroy the unity of the Church in France and its bond with Rome. The so-called Neo-Gallican liturgies that were introduced differed greatly from the Roman liturgical rite. In a short time, before the evil effects of this misguided influence could be stopped, nearly every diocese, and often important cathedrals and churches, had their own rites and ceremonies for religious and public worship, for the celebration of holy Mass and divine Office. Then came Dom Gueranger. After founding the Abbey of Solesmes and restoring the Benedictine Congregation of France (1833-1837), he began vigorously to combat these Neo-Gallican liturgies, not exactly because they were wrong in themselves, but because their introduction was slowly gnawing away the bonds of unity that existed among the Catholics of France themselves, and especially between the Church of France and that of Rome.⁵ After much heated controversy with the innovators, the hoped-for change slowly set in. The Roman liturgy was again introduced in all the dioceses, a few exceptions being made on grounds of earlier tradition. With the aid of learned men a study of the liturgy and of Gregorian chant was taken up with new zeal, and the Church of France was in theory saved.

Pope Pius X. But, alas, the troublesome times of the Third Republic (1870-1878) and the sorrowful pontificate of Pius IX made any further attempts at a renovation of Catholic and social life a fruitless task.⁶ The foundation had, however, been well laid; and when Cardinal Sarto mounted the Papal throne as Pius X, he verily presented himself as "the providential Pope of unity and order" in the Church by his first great act: the reform of Church music, and the particular

5 See *La Vie de D. Gueranger*, par un Moine Benedictin, Paris, 1910; also C. Callewaert, *De Sacra Liturgia Universim*, n. 112 (ed. altera).

6 For an interesting and concise account of the subject of Catholic piety and the intimate life of the Church during the 19th and the beginning of the 20th century see *Christus, Manuel d'Histoire des Religions*, par Jos. Huby (Paris, 1921), p. 1274 sqq.

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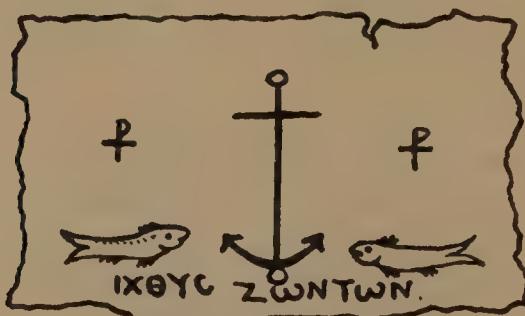
stress which he put on the active participation in the liturgy of the Church by all the faithful.

This gave a new impetus to the work begun by the monks of Solesmes in France under Dom Gueranger. The excesses of the popular and modern forms of piety once more began to give way to the true liturgical forms of piety as officially recognized by the Church for so many centuries. The work of the Church was, however, again interrupted for several disastrous years during the religious persecutions of France, 1901 to 1906. These ended, the bishops and priests, enjoying almost complete religious liberty, set to work with renewed energy to carry out the program drawn up by Pius X. Hardly had they made a fair start when, to the dismay of all, the great World War blazed forth. It wiped out much good that had already been done through the liturgy in the promotion of the social and religious well-being of the faithful, not only in France but through the whole of Europe.

Such were the trials of the liturgical awakening in France. Of the growth that followed upon this period of tribulations we shall give an account in future articles.

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"The Fish of the Living"

(A catacomb inscription)

BAPTISMAL CONSCIOUSNESS



THE importance of Baptism in the spiritual life of the Christian can hardly be overstated. Baptism is the initiation into the Christian community. It is therefore initiation into Christ, entrance into living membership with Him—the action by which the branch is engrafted upon the Vine and made to live of its divine life.¹

No wonder that this importance is shown by an elaborate and most solemn ceremony, that the rite of baptism shows a gradual and progressive development teeming with spiritual significance.

The full meaning of the rite can not be understood except in the light of its historical origin. What is now condensed into a rite that can be performed in relatively few minutes, was formerly extended over many years. The successive instructions, examinations, and exorcisms to which the catechumen was formerly submitted awakened in him an intense longing for the final Great Day, and a keen appreciation of the wonderful thing wrought in him by the Lord in the final conferring of the sacrament. Hence a modern writer could well say:

"In primitive Christianity Baptism occupied a much more central position in the religious life than today. Then to be a Christian meant nothing else than to desire to be wholly what a person had become in Baptism: free from sin, consecrated to God, a child and image of God, a temple of the Holy Ghost, an heir of heaven. Thus the early Christians lived more consciously in the central and basic ideas of Christianity, in the appreciation of sanctifying grace and of the living union with the triune God. Thence sprang the great joy of faith, and the profound inner life that characterized the first Christians. They were proud to be Christians; and as Christians were also prepared to go into imprisonment and death for their faith."²

In contrast with the practice of primitive Christianity, the Church has for centuries insisted upon the baptism of infants as soon as possible after their birth. On the beauty of the fact that hereby it has become possible to preserve the soul always intact from personal stains in a way

1 The position of this sacrament in the general scheme of the Church's liturgical piety is briefly explained in Abbot Caronti, *The Spirit of the Liturgy*, Popular Liturgical Library, Series I, No. 2, p. 79 ff. This pamphlet cannot be recommended too highly as an introductory popular presentation of the spiritual values of the liturgical worship of the Church.

2 Bichlmair, S. J., *Urchristentum und die katholische Kirche*, p. 87.

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that was impossible for the born pagans of early times, I shall not dwell. Other consequences of the present practice are here more relevant. To-day various questions and instructions are received, and the promises are made, by sponsors in the name of the child. The latter is, and will for some time be, wholly ignorant of the various promises it has made, of the duties it has taken upon itself, of the wonderful thing that has come to pass in it. Later on it learns in a general way what Baptism means to the Christian, and it learns of the promises it has made, with the contents of which it is by that time somewhat familiar as the general obligations of a Christian life. It may probably some time go through a renewal of baptismal vows, but this only too frequently is a mere matter of the literal repetition of the promises made in baptism and of the recitation of the Creed. It may at times also take part in the general family rejoicing at the baptism of a near relative. But how often is not its only experience here one of material feasting and merriment, for which the "party" at home waits eagerly while sponsors and child are in church for baptism?

For us today, the beauty of the wonderful rite of baptism is often a sealed book. The spiritual inspiration which every passage of it breathes is a perfectly hidden treasure. The whole effect of Baptism for us is the one that is produced *ex opere operato* (of its own accord)—great enough, indeed. The greater fruitage that would result from a conscious mental attitude for the guidance of our daily life is absent. In us there is nothing or little of the latter, of which the above-quoted writer says: "The primitive baptismal rite must have made an immense impression on the Christians, one that continued throughout their lives."

Only too often we view our Baptism, without further thought, as a mere past event. It is rather a living reality, however, one that continues in us ever after—in fact, one that must continue to grow in us. Just as the redemption wrought by Christ during His personal sojourn on earth was destined to receive its greater fulfilment in the Mystic Body in the course of time, so the character given us in holy Baptism must grow and increase in us with the flow of time. Or again, just as the vows taken in religious life are but a beginning, that must be increasingly realized in detail in the religious person throughout life, so is Baptism a beginning that must be increasingly realized by all who continue to exist on earth after receiving this holy "Gift of Life". "Receive this burn-

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ing light and *safeguard thy Baptism by a blameless life,*" is the beautiful parting exhortation of the Church to the newly-baptized.

"As a conception and birth out of God, Baptism establishes the intimate living fellowship of the soul with God, which Christ Himself in His inimitable, popular way described to us in the classically beautiful picture of the Vine and its branches."¹ Our whole life must be a continuously more perfect putting off of the old man and putting on of the new man in Christ. Of this process, Baptism is the beginning.

It should therefore be a most wholesome practice for the adult Christian to renew not infrequently what has been aptly called the "baptismal consciousness". There is no question here of a mere repetition of the vows or promises. It should rather be some sort of re-enactment of the baptismal ceremonial, a renewed living into its full spirit and meaning with the whole mind, with the whole heart. The promises are only a part of the entire rite. What the Church thinks of the importance of the baptismal ceremonies is seen from her prescription, when she demands that in cases of a baptism of necessity, in which the short formula was used, the remaining ceremonies should later be performed in full, if the child in question recovered.

A small pamphlet, *Taufe und Tauferneuerung*, was recently published by Dr. Pius Parsch.² It gives the text of Baptism in German, with explanations and a few hymns and psalms. An introductory note explains some of the ways in which the more complete renewal of Baptism can take, and has taken, place. The pamphlet is recommended:

1. For use in sermons and instructions as an accompanying text.
2. In a case of Baptism—as a text to be given to the participants or to be sent beforehand to the parents and other members of the family.
3. For a more public performance of Baptism in the parish church, possibly in place of other Sunday afternoon services. In such case a short instruction could precede, and all the assembled congregation could answer the responses.
4. For a public renewal of the baptismal spirit on some special day, say on Holy Saturday or on the vigil of Pentecost.
5. For the private renewal of the baptismal spirit by anyone on his nameday or baptismal anniversary.

Bibel und Liturgie of May 1, 1927 (p. 224), gave a brief account

1 Bichlmair, S. J., Op. cit., p. 72-3.

2 *Liturgische Volksandachten*, Nr. 18. Klosterneuburg (Vienna) 1927.

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of a public renewal held on last Good Friday with the aid of the above pamphlet. Many people attended according to the parish priest reporting the event, and many were the indications of good results. "With the help of such liturgical devotions," the report concludes, "much good can certainly be accomplished among the faithful. We can especially attain this, that their piety is made more sound and hearty."

No such renewal, private or public, is practical for us without an English text. An excellent version of the latter is now available in handy pocket form in a new pamphlet of the *Popular Liturgical Library*. It is most appropriately entitled *The Gift of Life*, and gives the Latin and the English texts together with rubrical notes and an introductory explanation.¹

The writer has talked with several pastors of large parishes, both in the East and the Middle West, about the question of a public renewal of the baptismal spirit by the assembled parishioners on some chosen Sunday of the year. It could be done after Mass, or preferably before, and be preceded by a short exhortation instead of the sermon at Mass. The occasion could in some parishes be made one of great solemnity, celebrated with a solemn Mass, and be made a general Communion day. Or, for the sake of practicality, the renewal could take place separately for the different parish societies, say once a year.

The congregation should be prepared for such a renewal by sermons on several preceding Sundays. These sermons could, for instance, be on the position of Baptism in the Church of God; Baptism as a continuing reality, a treasure and a responsibility, in the Christian soul; the general plan of the rite. After two or three such preparatory Sundays, the congregation should be ready to go through the text of the rite with the priest, the latter leading from the pulpit and saying all the parts assigned to the minister of the sacrament, the people following with the text in hand, and together answering wherever the text indicates. If such an exercise were to take place outside of Mass, say in the afternoon, it could well be preceded by congregational singing of the *Veni Creator*, and followed by Benediction of the Blessed Sacrament, and a solemn *Te Deum*.

Many writers on the spiritual life have stressed the wholesome practice of the frequent thought of death. The thought of death is indeed a

¹ Rev. Richard E. Power, *The Gift of Life*, Popular Liturgical Library, Series II, No. 3. 33 pp. Single copies 10c (discount in lots).

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great deterrent that will prevent the indulgence of many impulses. But death is after all the gateway to life, to the fullest portion of that life which was first given to us in Baptism. Frequent recollection of this life and all it means should prove not only a deterrent from evil, but a powerful incentive to all that is good; for it recalls the basis not only of responsibility in man but also of his great dignity, of the high calling that by God's mercy and love is his.

VIRGIL MICHEL, O. S. B.

St. John's Abbey

"In the centuries that are nearer to the origin of Christianity, frequentation by the faithful of the sacred and solemn functions performed in the house of God was more commonly and zealously practiced, for the faithful found great delight in living, so to say, the very life of the Church through communication with God by means of the sacred rites. Priests and faithful united in one heart, praying, offering together the matter for the holy sacrifice, singing the praises of the Lord in separate choirs, especially during the vigils. In places where the faith is being kept alive by reason of the fact that knowledge of the beauty of our religion is less superficial than among us, one can see this same touching and inspiring spectacle: nobles and commons, rich and poor, men and women, together form a single unit of piety, of fervor and enthusiasm, in the liturgical worship of God."—Cardinal Nava (Lenten Pastoral, 1927).

The Editor's Corner

ON BEING APOSTLES

All who are readers of *Orate Fratres* with any degree of consistency can not but be deeply interested in the liturgy of the Church. Basing our words on our own experience and that of many others, we do not hesitate to say of them that more intimate contact with the liturgy has resulted in an increasing knowledge and understanding of the things of God, especially of the mission of Christ's Redemption as transmitted to His Church, and operating in her official life; and likewise in an increasing will to enter more fully into her liturgical life.

This latter may not necessarily mean the constant acquiring of a wider knowledge of all phases of the Church's liturgy; but it does mean a more intensive practical appreciation of the Church's public worship, and a more full entering into it, heart and soul, at stated times. It means also an increasing love of God, and an increasing desire to serve Him.

A better understanding of the love of God is characteristic of the New Covenant inaugurated by Christ. We speak of its two great commandments as those of the love of God and of our neighbor. However, the latter is hardly a separate commandment; but rather a supplement of the former. The two, love of God and love of neighbor, must go together; the one finds its wider fulfilment in the other. Thus we can readily understand why it was said the second commandment is like unto the first.

Readers of *Orate Fratres* who appreciate the value of the liturgy in spiritual life, and feel the desire to serve God more completely, will accordingly also feel the impulse to be apostles for the cause of the liturgy among their brethren. A word here or there, a question rightly put, a casual conversation, or a more conscious plea for a proper understanding of the liturgy, will not infrequently gain new followers. There are many among the faithful who yearn for this light; and there are few in close enough contact with them to show them where and how to find the light.

Not a few of our readers have spoken of this urge to spread the

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good tidings. The Editors are convinced that the gradual growth of the movement is due mainly to individual contacts between some who know and others who have not yet been initiated. It is the way in which many converts are brought to the priest for instruction in the faith; it seems to be the way in which every true cause of Christ spreads.

And no wonder. The liturgy awakens a keener desire to do the things of God, and to spread His life among men. Theologians have often given as the motive of creation, the diffusion of His own goodness by God. It is the one motive worthy of the sublime dignity of the Supreme Being. If we rightly appreciate the things of God, we must needs feel the same urge to spread the goodness of God. Thus we are working in the spirit of God Himself, and become co-operators in the mission of Christ, which He delivered to His Church, and which she exercises primarily through her liturgy.

The cause of the liturgical apostolate, its increasing spread and growth, rests with those who know, to a great extent with readers of *Orate Fratres*. May each one feel the urge that was Christ's own, follow it in the regulation of his own spiritual life, and obey it in the diffusion of the appreciation that has been entrusted to him for the ever increasing growth of the Mystic Body here on earth.

ONWARD, CHRISTIAN SOLDIER!

Readers of Father Ellard's articles in *Orate Fratres*, on Pius X and the liturgy, will rejoice to hear that he is now in Europe visiting the various countries in which the liturgical movement is most active. After an extended period of observation he will spend some two years in historical research bearing on the development and interrelations of the several liturgies now in use. The opportunity thus accorded him by his superiors is an auspicious sign for the work undertaken by *Orate Fratres*, and augurs well for the future of the liturgy in this country. It marks a distinct step ahead. The Editors heartily congratulate their associate on his signal good fortune. They rejoice at it not only for its bearing on their consecrated cause, but also because of the affectionate place their ever genial and energetic co-worker has won in their hearts.

The Apostolate

"That Christ be formed in all" — Pius X

Last month's pages of "The Apostolate" touched on the manner and effectiveness of simple instructions on the Mass, especially for arousing the intelligent participation of the younger folk. Patient attempts to make children understand the sublime meaning of the daily Sacrifice have been rewarded by such gratifying success, that jubilant reports keep coming in greater number to the office of the Editors. There is no vainglory in such rejoicing. The devoted pastors and teachers, almost surprised at the richness of their harvest, like open-hearted fruit-growers that haply discovered some process assuring a more bountiful yield, gladly proclaim their secret of leading eager and thirsting souls to the fountains of grace. As this nobly generous co-operative spirit grows among apostolic priests and instructors, the possibilities of reaching the hearts of the faithful will grow; ways and avenues, unknown or neglected, will be opened, and the vital force of the liturgy will be allowed to enter more fully into the daily life of every child of God.

One such way, a broad boulevard, as appreciative pastors will agree, is pointed out in a report from Fr. Benedict, O. S. B., retreat master of St. Mary's Abbey, Newark, N. J. The success of the teaching Sisterhoods in impressing the minds and hearts of our children speaks for itself. These religious instructors are in a most advantageous position to inspire a deep-seated love for the liturgy, particularly for the holy sacrifice of the Mass. But first, as was the case with St. Peter and the other Apostles, they must be strengthened, that they may then strengthen also their younger brethren. They must themselves possess a true and loving understanding of the Mass and of the whole scope of the liturgy, before they can arouse in others an active and lasting interest. Fr. Benedict tells us best in his own words how he finds occasion to fortify these apostles of the liturgy.

"In my retreats to religious I try to give one instruction daily on the liturgy of the holy Mass. . . . The religious, I find, are always deeply interested in the subject. In fact, they find these instructions the most

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helpful of all. And the subject can be made very practical. Living the holy Mass might easily be made the theme of the entire retreat, and I can imagine nothing more impressive. How we all love the holy Sacrifice, and still how little we really know about it! Just because the religious love the Mass, they are interested in learning all they can about it. I have found them more grateful for the instructions on the holy Mass than for any other.

"While endeavoring to give them a better understanding of the liturgy of the holy Mass, I have also tried to bring them to participate in it more actively. Wherever possible I have introduced the *Missa recitata*, or recited Mass. In introducing this method of assisting at the holy Sacrifice, I followed this plan: First of all, I secured the permission of the Ordinary of the diocese. Then I obtained copies of your little Missal, *Offeramus*, which I put in the hands of all the religious. These I would send on to the community in advance to the retreat. As soon as I arrived at the place where I was to give the retreat, I informed the superior of my intention, and had her drill the Sisters in reciting in concert the following parts of the Mass: All the responses of the server; the Gloria, beginning with *et in terra*; the Credo, beginning with *patrem omnipotentem*; the Sanctus; the Agnus Dei; the Domine, non sum dignus, just before receiving Holy Communium. In communities which are accustomed to recite the canonical office, or even the office of the Blessed Virgin, there is no difficulty in this matter. At the first Mass offered up during the retreat the entire community joined with me in reciting the parts above mentioned. And I was always surprised at the results. As celebrant I found no difficulty in reciting the parts with the community. Instead of distracting, I found the active participation of the community really edifying. Considering the smoothness with which all joined in the recitation of the parts mentioned, one might think the community had always assisted at the holy Mass in that way. In this matter one should find no difficulty at all. After making the experiment, I see no reason why all religious communities should not introduce the *Missa recitata*, or recited Mass.

"What are the results? A better understanding of the Mass, a more active participation in it, and an increased devotion in assisting at it. A talk with any of the religious who took part in these retreats would convince any doubting Thomas of the advisability of introducing the

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Missa recitata. I have always felt that it is from our religious communities in particular that a real love for the Church's liturgy must go out to the people. Let our teaching communities get the proper appreciation of the holy Mass, and the children in our schools will soon share in their enthusiasm. Retreat masters have it in their hands to inspire religious with a love for the liturgy of the holy Mass. Since the holy Sacrifice is our chief means of sanctification, we should do all in our power to bring about a better understanding of it and a more active participation in it."

Here we can give an illustration from a report of a missionary, Rev. Patrick O'Riordan, of Duluth, Minn., which shows the helpfulness of the Sisters, where time and circumstances hardly enable the priest to give sufficient instruction on the Mass.

"There was a month's mission in a town that had Mass only once a month. The children went to a public school. Two Sisters from Corpus Christi House, Duluth, went with me to the mission, and all three stayed an entire month. The children were to be prepared for their First Confession and First Communion, and adults were to be helped as far as possible.

"The Mass each morning was at 8 o'clock. The *Little Ones' Mass Book* was placed in the hands of each child, and a Sister helped them with the book, indicating the page and pointing out that it was now the Epistle for instance, and that they should turn to page eleven. I did not do or say anything for the children, but of course I knew what was going on. I heard sentences like these: 'The priest is now at the foot of the altar. He is saying "I confess" in Latin; let us make an act of contrition.' And they did. In the beginning of the mission none of the children knew the Confiteor, but they knew and said it before the end. The Kyrie Eleison was said in English. At the Gloria the Sister told the children that the first words were those sung by the angels on Christmas night. All through the Mass the part the Priest was at was indicated, and the prayer and the page were announced to the children, who said the prayer with the Sister.

"The four ends for which the Mass is offered were explained repeatedly. I imagine that those four points were emphasized a hundred times. The warning bell for the Consecration was a signal for the Sister to say that now the bread and wine were to be changed into the Body

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and Blood of Christ. The Our Father was said in English when the Priest came to the Pater Noster. The Priest's Communion was announced: it was explained how a Spiritual Communion was to be made, and all the children made a Spiritual Communion."

The active part, taken by the Sister during holy Mass, as described in this report, may not be in accordance with rubrics or custom, but the primitive mission conditions will be taken into account when considering this method of instruction. How immensely all profited by the experiment is seen from the added remark of an adult Catholic, present at these Masses: "I dropped my book. I followed the Sister. Never before did I understand the Mass so well. It was fine."

An interesting account has been sent to "The Apostolate" of the good accomplished by Sisters in inaugurating a liturgical revival among college girls. This will be dealt with in our next issue.

LITURGICAL BRIEFS

M. H. Gill & Son, Dublin, are publishing various books of a liturgical nature. *The Voice of the Church*, with the sub-title "A Prayer Manual—Compiled exclusively from Prayers contained in the Liturgical Books", is divided into five parts dealing with: The Christian Day; The Christian Sacrifice; The Christian Sacraments; Christian Piety; Hymnal. The 800 pages are rich in content, well-printed, and in convenient portable size. Masses for all Sundays and holy days are given, all the sacramental rites, and an abundance of daily devotions, blessings, processional prayers, and hymns, everywhere with indication of the liturgical source of the texts.—*The Sacrifice of the Mass*, a lecture by His Grace, the Most Rev. Dr. Sheehan, Australia, is a plain but eloquent exposition of the meaning and excellence of holy Mass, popularly illustrated from the idea of pagan and Jewish sacrifices. The clearness and warmth of these pages can not fail to impress the reader with the self-abasing love of the eternal High-priest, as also with the intrinsic value of the most holy Sacrifice for the participating Christian.—*A Little Manual of Liturgy* (by the Most Rev. Patrick Morrisroe) contains matter for a religious program prescribed for secondary schools in Ireland. It is a popular treatise on church, altar, vestments, Mass, sacramental rites, liturgical year, Mass serving, symbolism. Expositions are brief, but should prove

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interesting to children, especially if accompanied by the explanations of a teacher.—*Liturgical Catechism*, (The Church, The Mass, The Year), by the Rev. M. S. MacMahon, is compiled from modern authors. The greater part of the questions and answers concern the Mass and the explanation of the prayers. Pastors should welcome this book for the instruction of children on the Mass and the liturgy in general. The book should also prove interesting and useful to the casual reader, and lead to a better understanding of the things of the Church's worship.

From His Excellency the Most Reverend P. Fumasoni-Biondi, Apostolic Delegate to the United States, the following encouraging words were recently received by The Liturgical Press: "I shall follow with interest your very commendable apostolate in the interest of the sacred liturgy and I earnestly hope it will bear great fruit among both clergy and laity."

A number of illustrated booklets on the work of the ecclesiastical goldsmiths, Jan Eloy en Leo Brom, of Utrecht, Holland (Drift 15) have been sent to The Liturgical Press. The firm of the brothers Brom is the third generation of metal craftsmen. They produce work of the highest calibre, but issue no catalog, since their work is all done on individual orders. Studies of their work have appeared in various magazines; and reprints of these with illustrations in excellent printed form can be obtained on request, by anyone wishing to have an idea of the work of the artistic brothers. The illustrations include chalice, ciborium, reliquary, grill, and grate—metalwork of all kinds—always dignified, holy, practical, as all art should be. The work is no mere copying of old patterns, yet in no way exotically new. As a contemporary continuation of traditional art, it is not easily excelled in our day.

A CORRECTION

In the text of the Ordinary of the Mass printed in the last issue of *Orate Fratres*, the word *eternal* was omitted before *God* in the *Commemoratio pro Vivis* (p. 275), and the word *Amen* surreptitiously appended to the last prayer on the same page. Both of these are accidental departures from the original text of the translator.

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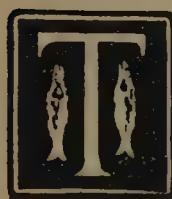
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THE LITURGY OF THE SEASON



HIRTEENTH Sunday after Pentecost. The Church is most solicitous that we lead genuine Christian lives and continues her instruction toward that end in the Mass of today. As members of the mystic body of Christ, we must be eager to embrace the law of Christ and put it into practice. St. Paul shows in the Epistle that it is not the Mosaic law gives holiness to souls, but faith in Christ. The law will not deliver from the leprosy of sin; but the promise, grace, which becomes effective through faith in Christ, will do so. "The letter killeth but the spirit quickeneth" (2 Cor. 3, 6). "To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many; but as of one, and to thy seed which is Christ" (Epistle). Christ, the Church in union with Christ, is the seed of Abraham. Grace we merit through Christ; grace makes us holy. "Why, then, was the law? It was set because of transgressions, until the seed should come, to whom He made the promise." (Id.) The law impressed the misery of sin on men and made known the transgressions, and thus aroused in them the longing for a Redeemer. The expected of the nations came, and in Him was fulfilled the promise. The Epistle is in reality a compendious history of the Redemption, from Abraham to whom the promise was made, and who was sanctified by his faith in Jesus, to Christ, in whom the promise was fulfilled.

Christianity is a pure gift of grace. The Church inculcates this especially in the Epistle. Faith is a gift of grace and so is eternal happiness. The Church warns us against the pharisaical fulfillment of the law: "The letter killeth." We must be animated by a humble spirit, acknowledge our unworthiness of this pure gift of God. Only in this wise can we arrive at a stage in which we shall learn to appreciate the gift. Our delinquency in not thanking God for it will put us to shame.

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It is this lesson of gratitude that the Church brings home in the Gospel. The ten lepers who appealed to the mercy of God, and who were instructed to show themselves to the priests, were made clean. "And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before His feet, giving thanks: and this was a Samaritan." The Samaritan was moved by the spirit of gratitude and love and returned to give thanks, while the other nine fulfilled the letter of the law by showing themselves to the priests. By the merits of the blood of Christ on the cross we were cleansed from sin. Are we grateful like the one leper? Or, do we resemble the other nine? We may faithfully fulfill the letter of the law, but where is our gratitude for the pure gifts of grace? Where is our love which prompts us to forsake the path of sin and return to give thanks to the author of grace?

The Savior complains at our ingratitude: "And where are the nine?" Need we ask "Why is Thy wrath kindled against the sheep of Thy pasture?" We should rather observe the spirit of the law and return thanks, and pray "that God grant unto us an increase of faith, hope, and charity: and, that we may deserve to obtain what Thou dost promise, make us to love what Thou commandest" (Collect).

Fourteenth Sunday after Pentecost. "Seek ye first the Kingdom of God, and all things shall be added unto you," the Church exhorts in the Communion verse. This thought dominates the Mass. The Kingdom of God, supernatural and holy things, must be our just concern. The spirit of grace helps us to strive after the supernatural, whilst the flesh is constantly rebelling against the restraint necessarily placed upon it to curb its influence and power. It is the old story which the Church never tires of impressing upon minds: Opposition of the empire of the flesh to the empire of God and of the spirit.

The Epistle contrasts these two kingdoms. St. Paul enumerates the works of the flesh, "which are fornication, uncleanness, immorality, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like . . . they who do such things shall not obtain the Kingdom of God." But immediately he lists also the remedies against the works of the flesh, and cites the fruits of the spirit: "Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity." The soul is the great battle field where the contest between these two

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hostile forces is raging for supremacy. The allies of the spirit are occupying the trenches of the human heart, while the flesh is constantly struggling to dispossess the allies of the spirit. As long as the allies of the empire of the spirit of grace are obedient to the commands of their divine leader, as long as they "crucify their flesh with the vices and concupiscences", so long will they hold the upperhand and remain masters of the battle field. The hostile forces of sin will then never drive out the allies of the spirit, and vices and concupiscences, though always on the alert, will never gain possession of the trenches of the human heart.

The Gradual, a transition to the Gospel, continues the idea of the conflict between the two empires, and exhorts to trust in the Lord: "It is good to confide in the Lord, rather than to have confidence in man." It is the Gospel especially that inspires man with this confidence and trust in the Lord. The parable of the birds of the air, which the heavenly Father feeds, and the lilies of the fields, which He clothes, is a consolation to a Christian fighting against the enemies of his soul. It is the resolve of the devoted follower of Christ to seek first the Kingdom of God and its justice, knowing that all else will be taken care of by the paternal providence of God. There may be no respite from the struggle, no compromise of the spirit with the flesh, no compromise between God and the world: "You cannot serve God and mammon," for you will either hate the one and love the other, or sustain the one and despise the other.

The Church is concerned that we "seek first the Kingdom of God" and be victorious in our conflict with the flesh. She realizes that of ourselves we are weak and unable to withstand the assaults of the enemy and that we stand in need of the helping hand of God: "Reconciled forever more to Thy Church, do Thou watch over her, O Lord: and, since save Thou uphold him, mortal man must surely fall, keep us by Thy help from all hurtful things, and lead us to those that profit us to salvation" (Collect).

Fifteenth Sunday after Pentecost. By the sin of our first parents death was brought into the world. The human race, however, was snatched from the death of sin by the death of Christ. Moved by compassion, He restored to the widow of Naim her only son. As the mother had grieved at the loss of her son, so does the Church lament over the sinner who without any compunction turns his back on her. Again and

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again this anxious mother, the Church, seeks to rouse us from our spiritual lethargy and restore us to life.

"Bow down Thy ear, O Lord, to me and hear me: Save Thy servant, O my God, that trusteth in Thee: have mercy on me, O Lord, for I have cried to Thee all day." This Introit is the prayer of the sinner who realizes his own inability to bear good fruit as a branch of Christ. What a consolation for him, after careful but effective pruning, to hear those words of the Savior: "Young man, I say to thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother" (Gospel). The branch has received new life, and protected by the kind ministrations and care of Mother Church, will bear fruit. The Church no longer laments, but rejoices and gives thanks for the spiritual resurrection: "With expectation I have waited for the Lord, and He had regard to me; and He heard my prayer, and He put a new canticle into my mouth, a song to God" (Offertory).

The cry, "I say to thee, Arise", realized in Baptism and also in the sacrament of Penance, restored the sinner and reconciled him to his mother the Church. In the Epistle St. Paul exhorts us to walk the life of the risen man. He adduces all the virtues by the practice of which the life of the soul is nourished; their observance makes us live a life of the spirit, a life of love. "If we live in the Spirit, let us also walk in the Spirit". Walking in the Spirit is walking the way of the living. Vainglory and envy, two most noxious weeds, sap the strength of the branch, and the fruit suffers. Patience in bearing the ordinary burdens gradually suppresses vainglory and envy and adds to the increase of the life of the soul. "For what things a man shall sow, those also shall he reap. For he that soweth in the flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting." The measure in which we shall reap life everlasting will depend on the good we do. The measure of our charity is dependent on the works of the spirit. Obedient we must ever be to the operation of grace in our souls.

The life of the soul is strengthened by the performance of good works; it is nourished especially by the holy Eucharist. We pray that both in soul and body "we may be ruled by the power working within us of the heavenly gift Thou hast vouchsafed us" (Postcommunion). The heavenly gift for preserving the life of the soul, "the bread that I will give, is my flesh for the life of the world" (Communion verse). It is this

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heavenly Food of Angels that will safeguard the life of the soul and defend it against the attacks of the evil one after reconciliation with Mother Church, and will strengthen us in our purpose and resolution of amendment after our spiritual resurrection from the death of sin.

Sixteenth Sunday after Pentecost. "Have mercy on me, O Lord, for I have cried to Thee, all the day; for Thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon Thee." The Church in the Introit of today's Mass gives us a picture of our soul sick with the dropsy of sin. Mindful of the fact that we can secure relief and a complete cure only from Him, we call upon the Lord to have mercy on us and assist us especially with His grace. God is merciful, and therefore we "have cried . . . all the day" to Him that He may effect a cure in our soul. We rely on the grace which is given us to assist in curing the malady of our souls, and earnestly pray with the Church: "May Thy grace, we beseech Thee, O Lord, ever both prevent us and follow us; and may it cause us to be zealous at all times in the doing of good works" (Collect). Grace will inspire us to perform good works, grace will assist and will accompany us through life, to guide and direct us in order that these good works be properly performed for the welfare of our souls.

In the Epistle St. Paul not only admonishes us to strive after perfection, but also prays for us: "I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ . . . That Christ may dwell by faith in your hearts . . . To know also the charity of Christ." The Church prays as earnestly for us as St. Paul that we may know this charity of Christ, for it is the origin and center of the entire work of the redemption. The life of the soul must grow. Cast off the malady of the sin of pride and the soul will grow in faith and love for the author of all grace. "The power that worketh in us," the mystery of grace, will with our co-operation restore the soul to health if we apply the proper remedies.

The Gospel points to the physician and indicates the remedy. Jesus, the Redeemer, is also the physician: "He, taking him, healed him and sent him away." The remedy prescribed is the bitter medicine of humility. It is not without reason that the Church so consistently places this virtue before us, for it is the foundation of all virtue. It is the antidote for all poisons of the soul and the most potent factor in the preservation of

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life. "Every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted." In the parable of the wedding feast our Lord points out how we should practise this virtue: "Go sit down in the lowest place . . . Friend go up higher." Our hearts will be cleansed, our soul restored to health, by humility. But the physician Christ heals our infirmities and exalts us only if we mistrust our strength and humiliate ourselves. "O Lord, hear me, for I am needy and poor" (Introit).

CUTHBERT GOEB, O. S. B.

St. John's Abbey

"The method of the liturgy is above all a supernatural method, for it appeals constantly and definitely to divine collaboration for the attainment of its desired end; that is, the diffusion of divine and supernatural truths which the Christian must accept intellectually and to which he must conform his life. This appeal to divine collaboration is the more urgent because the Church organizes it along lines according to her nature, that is, in an official and collective manner. Now this appeal to divine collaboration and to the grace of God is a constant affirmation of the supernatural. The instruction thus given according to the liturgical method is given in an atmosphere of prayer, of grace, of the supernatural."—Abbé Malherbe.

THE ORIGIN OF THE HOUR PRAYERS



THE Hour Prayers (or the divine Office) of the breviary are a series of prayers (Matins in three nocturns, Lauds, Prime, Terce, Sext, None, Vespers, Compline) distributed throughout the night and day according to a plan which assigns a prayer-service to certain hours at fixed intervals.

It is not necessary that the prayers be recited actually at these precise times. For the plan represents an ideal which can be realized only insofar as circumstances permit. But the idea which governs this time-arrangement is the idea that all our hours are to be consecrated to the praise and service of God. Day by day the hours are linked together in a chain of prayer. In spirit and content these prayers are made appropriate to the qualities of the varying hours, the darkness of night, the brightness and stir of morning, the business and burdens of daytime, the rest and quiet of evening. Moreover, they are varied according to the days of the week and the seasons of the year in a manner corresponding to the rhythm of life both in the order of nature and in the order of grace. Thus man's earthly life is made to resemble, so far as earthly circumstances permit, the blessed and eternal life of the world to come.

Broadly and briefly, we may conceive the night and day as divided into four parts of three hours each, at our hours of nine, twelve, three and six. For the night we have the First, Second and Third Nocturns of Matins, and Lauds. For the day we have Terce at nine o'clock (the third hour according to the ancient reckoning, hence Terce), Sext at twelve, None at three, and Vespers at six. Prime is added as a morning prayer and Compline as a prayer before retiring at night.

In their origin the Hour Prayers are as old as the Church. Their arrangement to form the truly marvellous structure that they are, was the gradual work of the early Christian centuries, and was completed, we may say, by the time of Pope Gregory the Great (590-604). Since then there have been many additions as new feasts were instituted, but always according to the same plan. And periodically there has been need of revision and reform in order to preserve the entire system in its purity of content and style.

The Jews were accustomed to pray at stated hours, whether in public (in the temple or the synagogues) or in private. Morning and evening

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have always been regarded as appropriate times for prayer. The Apostles were gathered in prayer at the third hour when the Holy Ghost came upon them (Acts 2, 15). St. Peter's vision regarding the baptism of Cornelius came to him while he was engaged in private prayer at the sixth hour (Acts 10, 9). St. Peter and St. John wrought the cure of a lame man when they were going up to the temple to pray at the ninth hour (Acts 3, 1). Thus the Christians continued the Jewish practice of prayer at stated times, and gradually built up a system of liturgical (i. e. public and official) Hour Prayers.

The primitive Christian liturgy included three distinct services. 1. The Eucharist, which we now call the sacrifice of the Mass, and which was often called in the early days "the breaking of bread." 2. The Agape, a community repast, in the beginning often joined with the Eucharist, later separated from it, and finally discontinued altogether. 3. The Vigil, a service of prayer, chant, reading, and preaching. It was sometimes followed by the Eucharist and sometimes celebrated independently; from it comes the first part of our present Mass, or the Mass of the Catechumens; and from it comes also our divine Office or the Hour Prayers. "The whole of the canonical Office," says Dom Cabrol, "is a development of the Vigil."¹

The primitive vigil service, as its name says, was held at night (of course not every night) and lasted till dawn, when the Eucharist or Mass was celebrated. We find an instance of it in the account of St. Paul's visit in Troas (Acts 20, 7). It was held at night for various reasons: because people were then free from the duties and distractions of daytime; because there was need for much preaching and instruction; because the first Christians loved to pray and remembered the example of the nightly prayer of the Lord (Luke 6, 12); because the vigil of Easter, the principal one of the year and the model for all others, was held during the night preceding the morning of the resurrection.

The first step in the development of the canonical hours from the nightly vigil service appears in its division into three parts. The first part was placed at evening or early night and called Vespers. The second part, the actual vigil, came after midnight (*Nocturnum*), and because it continued till dawn it came to be called Matins (*Matutinum*). The third part, which came at dawn, was called Lauds (*Laudes matutinae*). Second

¹ *Liturgical Prayer*, p. 58.

ORIGIN OF THE HOUR PRAYERS

century writers mention these three as officially established or canonical "hours". All the faithful were urged to observe Lauds and Vespers privately as morning and evening prayers and to assist, when possible, at all three when they were celebrated publicly.

Needless to say, the private prayer of Christians was not confined to these times. Private prayer was frequent. But we are here concerned to observe how private practice and habit came to be public rule and received official liturgical form. "The ideal of the Christian life," says Duchesne, "was that of a constant communion with God, maintained by as frequent prayer as possible. A Christian who did not pray every day, and even frequently, would not have been considered a Christian at all."¹ Hence in addition to the three "hours" which had arisen out of the nightly vigil service, three more were established for the daytime, Terce, Sext, and None, called after the natural main divisions of the day in ordinary and civil life, and corresponding to the similar custom of the Jewish liturgy.

Thus in the writings of the fourth century we find mention of six canonical hours. The observance of them was recommended to all the faithful, either for private practice or for public worship on the days when they were celebrated publicly. For some time the common celebration of these prayer-services was not a strictly public, official, liturgical function; it was rather an exercise of private prayer by a group and under the lead of the bishop and the clergy. There was also considerable variety in the choice and arrangement of the component prayers. In the *Apostolic Constitutions* (compiled in the fifth century from older materials) we find mention of the six canonical hours (viii, 34); they are celebrated by the bishop and the clergy and all the faithful are urged to assist. However, we need not take it that all six hours were everywhere observed publicly on every day. Nor is it likely that large numbers of the faithful were always present. Those most devoted to the Hour Prayers, whether in private or in common, were, besides the clergy, the devout men and women called "ascetics", the equivalent in the early centuries of the "religious communities" of later days.

The whole system of the canonical Office owes much in its development to the growth of organized monasticism in the fourth and subsequent centuries. The religious communities, living a life of retirement and prayer, devoted themselves especially to the arts of contemplation

¹ *Christian Worship*, p. 446.

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and worship. They set example to the entire Christian world; and as specialists in the art of prayer they perfected the system of Hour Prayers which was already customary in the churches. Their methods were then adopted in the churches of the larger cities, especially in the churches of Rome when monasteries had come to be established in connection with the major Roman basilicas. Within the monasteries all members were bound to the daily recitation in common of the Hour Prayers and these were recited punctually at the appointed times. Thus there was ample opportunity to study the choice of the prayer-material and to discover its best arrangement. The nightly Office received attention which could not be given it outside of monasteries. Matins was divided into three Nocturns and these with Lauds divided the night hours, at least ideally, into four parts of three hours each, at nine, twelve, three, and six. The hours of daytime were similarly divided by Terce at nine, Sext at twelve, None at three, and Vespers at six. The two additional "hours" of Prime and Compline originated in the monasteries, Prime as a morning prayer immediately before the beginning of the day's work, and Compline as a night prayer immediately before retiring.

Sofar as western Christendom and the Roman rite are concerned, the whole monastic contribution to the development of the divine Office, and indeed the entire Hour Prayer tradition of the ancient centuries, may be regarded as summed up and brought to a certain completion in the work of St. Benedict, the "father of western monasticism" (480-543). He has been called the creator of the western breviary. Strictly speaking he was perhaps a reformer or regulator rather than a creator. He intended no innovation; adhering faithfully and closely to tradition and to the Roman custom of his day, he proposed merely to regulate the Hour Prayers for his monks. But in doing this he exercised something of that creative genius which was his and which made his entire work so influential throughout western Christendom. With deep insight into the nature and purpose of liturgical prayer, he made the celebration of it the primary duty of monastic life, thereby enforcing a truth which his disciple, Pope Gregory the Great,¹ applied in its bearings upon all Christian life, all the clergy and the entire Church. And his arrangement of the Hour Prayers was made with remarkable skill and judgment so that it has remained the basis of the divine Office to the present day.

¹ See *Orate Fratres*, Vol. 1, No. 1, p. 12.

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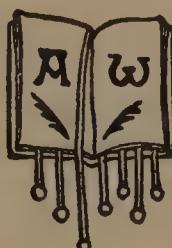
We would go beyond the scope of the present article were we to trace here the further history of the canonical Office throughout the mediaeval and modern centuries. Nor is it necessary to do so, for the Office as we have it today is in its main content and its main structural lines (subjects to be considered in later articles) what it was in the days of Benedict and Gregory at the end of Christian antiquity. What changes have come since then are of minor character or are additions conformed to the general plan of their day.¹

The story of the origin and development of the Hour Prayers shows us, in relation to the present liturgical revival, that as in the beginning so now in the return to the *lex orandi*, the Church's official norm of prayer, three factors must co-operate. The first of these is the private study and use of the official prayers of the Church. For the Hour Prayers in their origin were habitual private practice before they became public services. Personal understanding must precede any improvement that is desired in our public services. No doubt the failure of the Vesper service in recent years is due chiefly to the lack of private popular understanding of it. Secondly, we shall do well to look for guidance and example to those who, now as always, cultivate the art of prayer amid the peculiar advantages of monastic life. And finally, our goal shall be the restoration of liturgical life and the perfection of divine worship in our parish churches under the leadership of our cathedrals, the centers of diocesan life, which in turn look to Rome as the center-in-chief of the universal Church.

WILLIAM BUSCH.

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¹ The Hour Prayers were revised and somewhat abridged at the time of Pope Gregory VII (1073-85); hence the name **Breviarium (Breviary)**, an abridgement.



THE LITURGY AND FRANCE, II

A NEW START

After the World War. It is almost unthinkable that the fruitful labor of years should be so thoroughly and quickly uprooted that scarcely a sign of its previous existence remained. But that was only one of the many evil effects of the war. Nor is it necessary to describe the political and religious chaos that existed immediately after the great human conflagration. Although France shared in the victory with her allies, family, parish, and social life in general had become little less than a nationwide disruption. The clergy had been greatly diminished in numbers, and in consequence the spiritual needs of many of the Catholics¹ were with difficulty attended to; in many cases not at all. Catholic life became the great problem of the day for the bishops and priests of the land. Everywhere individual piety and exaggerated devotionalism² began to assert themselves as before, to the detriment of the public and solemn liturgical worship and prayer of the Church. Once more there was a cry for new devotions, new formulas of prayer. The approved and traditional acts of social and public prayer, so long held out by holy Mother Church to her faithful as the official and most efficacious prayer, and as the true form of Catholic piety and devotion, were being almost unconsciously neglected and forgotten. Nor is this much to be wondered at, when we consider that there were so few of the clergy left to explain the meaning of the eucharistic Sacrifice, the sacraments, Sunday Vespers, the blessings and other sacramentals of the Church, as the Council of Trent exhorts them to do³.

The former intelligent following and praying of the Mass, and the fervent uniting of oneself with the priest at the altar, adoring God "in spirit and in truth" (John 4, 24) became, as it were, things of the past; and the Sunday obligation of attending and *praying* the Mass was

¹ The Catholics of France, in name at least, form 97.6% of the population, Protestants 1.8%, and Jews 0.3%, according to the "Calendario Atlante de Agostini," 1926, Novara. In fact, outside of Paris, there is hardly a Protestant church to be seen anywhere in France.

² Understand me correctly; for I am here only speaking of that religious individualism which is a deviation from true piety, and which leads to dangerous consequences for the individual and for society. See Caronti, *The Spirit of the Liturgy*, pp. 92 and 99 sqq., Popular Liturgical Library, Series 1, No. 2.

³ See Council of Trent: Sess. XXII, ch. 8. Denz.-Bannw., n. 946.

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rather looked upon as a weekly hardship or inconvenience, a service to be gotten through with as quickly as possible. The chanted high Mass on Sundays, together with the Sunday sermon, was left to the more fervent and religiously inclined; while it was almost unthinkingly evaded as much as possible by the others. These, if they went at all, managed to "sit out" a low Mass. As to Sunday Vespers, it was considered "old-fashioned", to use the phrase of Bruyere.

The Crisis and a Problem. This was all looked upon with a heavy heart by the zealous French cardinals, bishops, priests, and religious workers. There was need of some very efficacious means, they said, if their beloved country were to survive the great spiritual loss suffered through the war. Nor were the faithful themselves in ignorance of their religious condition, a critical one to say the least. They realized that there was a real need of a thorough renovation of French Catholic life; there was need to return to that "primary and indispensable source of the true Christian spirit," from which to obtain true spiritual vigor, new moral force, correct ideas on God and religion, on Catholic worship and true piety and devotion. All of these were in danger of being perverted by the socialistic and communistic ideas so rank in France since the war. The supreme question therefore was: Where was the remedy for this need to be found?

The Solution by Means of the Liturgy. The hierarchy did not, however, remain long in quest of what they wanted. Looking over to their neighbor, Belgium—the "cradle of the liturgical movement" in recent times—the clergy of France saw what great social and spiritual results had been achieved by the popular liturgical movement in that country. It was a living proof of the moral efficacy of Pius X's words on the liturgy. There they saw the solution of their own problem and the salvation of their own Catholic people. Immediately the never-dying spirit of that great "providential" Pontiff began to revive once again. The Catholic question became a social and liturgical question, and then straightway a fact by gentle application of practical liturgy to the healing of religion's wounds. A new day was born for Catholic France. The days dreamt of fifty years before by Dom Gueranger were being realized as never before. His *Liturgical Institutions*, and especially his *Liturgical Year*, were being bought and read throughout the land by Catholics of every class. Not only priests, religious, and the more learned and cultured, but even the most humble parishioners, were beginning ardently to feel and experience

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the wonderful spirit of the liturgy. The clergy, and educated laymen as well, were everywhere called upon to give conferences and lectures on the liturgy, the Mass, the sacraments, Sunday Vespers, chant and sacred music, liturgical and sacred art, and the many other subjects which go to make up the vast field of the liturgy.

Parish societies, college and seminary associations, young and old, rich and poor, in great part began to experience a new religious awakening, new consolations for the immense losses suffered during the war. In a word, both socially and religiously, from the Catholic side at least, France breathed new life. Once more the faithful possessed what had so long been their ardent desire. Once more they drank from the true source of Catholic piety and devotion, the Catholic liturgy. The latter became to them, not in theory only, but also in fact, a most efficacious and an indispensable means of sanctification for the whole society of the Church; and even more particularly of personal and individual sanctification, perfection, and eternal salvation. Once more they felt and lived as men should feel and live in a religious and spiritual way, if they would appreciate the true value of life. They felt and lived, not as a group of separated individuals, each of whom privately and without the help of those around him seeks his own sanctification according to his own private fancy⁴, but as members of a universal (Catholic) religious society. They were again living parts of a divine and supernatural society designed by God to last forever, whose members, with one mind and heart, one Lord, one faith, one baptism, and one communion under one common head, offer praise and sacrifice to God with one and the same voice, the divine Voice of the Church, by actively and intelligently participating in the liturgical public worship in a social and truly Christian way. And there was a reason. For, as St. Thomas says⁵, "it is impossible that the prayers of many be not heard, if out of many prayers there be made, as it were, one." And he quotes St. Paul: "You helping withal in prayer for us: that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf" (2 Cor. 1, 11).

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ROGER SCHOENBECHLER, O. S. B.

⁴ I am not here condemning hermits. There was a special reason for their manner of life.

⁵ Comm. in St. Matth., 18, 20.

THE SIXTEENTH SUNDAY AFTER PENTECOST

THE MASS OUR SAFEGUARD



INCE all who assist at the holy Sacrifice are active participants in it, the missal should be our Mass-book. Now, in order to use the missal intelligently, it is necessary that we familiarize ourselves with two groups of its prayers, the one consisting of the Canon and the Ordinary, and the other of the prayers proper to the Mass of the day.

Since the Canon comprises the sacrificial prayers in the strict sense, our first endeavor should be to understand its text, its general structure, and the sacred actions and ceremonies that are performed during its course. A general understanding of the Canon is quite sufficient to enable us to assist at Mass with a proper comprehension of the sacrificial acts.

However, since the guidance of the Holy Ghost has impelled the Church to prepare us for the sacrificial part of the Mass and to voice our sentiments of adoration also in the remaining parts of the Mass-formularies, we should endeavor to understand at least the general ideas that underlie the proper parts of each Mass, and to grasp their connection with each other, in order that we may follow every part of the Mass with intelligent devotion, and experience the cumulative and unitary effect of the Mass-formularies in our spiritual life.

The Mass-formularies serve to characterize the feast of the day, the season of the ecclesiastical year, or, as on the Sundays after Pentecost, to express some other fundamental idea underlying the proper parts of each Mass. But since they are selected from the most diverse books of Holy Writ, often differing greatly in date, character, and style, a knowledge of their immediate and remote context is not only useful, but often indispensable, for the due appreciation of their content. Thus it is plain that a full understanding of the Mass requires not merely an immediate spiritual, but also a more remote intellectual preparation.

The order of the Epistles and Gospels in the temporal cycle of the ecclesiastical year commonly follows the order of the sacred books in the Bible, and, therefore, might appear at the first glance to be purely historical. Yet when these parts are viewed together with the remaining sections of the Mass-formularies, the proper parts of any Mass are seen to possess a greater or lesser degree of structural, or thematic, unity. The

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theme may be doctrinal, or it may be moral; it may be general, or specific; it may characterize the day, or mark the season of the ecclesiastical year.

The Church has not given us an official explanation of the Mass-formularies, but we are expected by the very nature of things to prepare ourselves—by diligent study, if need be—to draw the fullest measure of instruction and spiritual strength from this God-given wellspring of eternal life. In these prayers and readings, most of them taken from Holy Writ, our Savior calls out to us: "If any one thirst, let him come to me to drink. He that believes in me, from within him rivers of living waters will flow, as the Scripture has said" (John, 7, 37).

Since the holy Sacrifice is not only the most important, but also the daily exercise of the supreme virtue of religion, nothing should be left undone that will enable us to perform this holy act, or to assist at it, with the best possible understanding and appreciation, and the most perfect dispositions of mind and heart. This becomes the more apparent when we remember that the divine Office is grouped about the Mass; that most of the sacraments are ordinarily administered during the holy Sacrifice; and that the entire Christian life culminates in this act of worship, and draws from it strength and inspiration for every task of the day.

2. The brief analysis of the Mass for the Sixteenth Sunday after Pentecost, which is here given, draws attention to its leading idea, namely, that the Mass and holy Communion are our safeguards against every spiritual enemy. As a help toward the better understanding of the Vulgate, and the Douai Version based on it, the Epistle and Gospel have been newly translated from the original Greek text as edited by Vogels, in simple language corresponding to the popular manner of expression exclusively used in all parts of the New Testament writings.

The Introit of the Mass implores the help of God in the words of the Psalmist asking divine protection against his enemies. The Collect entreats God to precede and to follow us with His grace, lest we fall victims to the enemies lurking within our own mind and sense. In the Epistle, St. Paul admonishes the Ephesians not to become discouraged and weak in the faith because of the persecution and imprisonment that have fallen to his lot according to God's Providence, but to stand fast in faith and unity, in inwardness and the love of God. Then he prays for the protection of the Church in Ephesus against the outward enemy of persecution. In the Gradual, the prayer of the Psalmist, that God may end Israel's cap-

SIXTEENTH SUNDAY AFTER PENTECOST

tivity in Babylon and restore Sion, so that the gentiles, when they are thus witnesses to God's Providence over His chosen people, may all believe in him, is transferred to the Church, which Sion symbolized.

The Gospel teaches the evil effects of the inner enemy of Phariseism, setting the observance of the spirit of the Law, the desire to hear and follow the words of Christ, and the profound Christian virtues of humility and modesty over against formalism, selfishness, and spiritual apathy, the besetting sins of the Pharisees.

The Offertory again asks God's protection against the enemies of our souls. The Secret petitions God to cleanse us from the dross of sin and to grant us the fruits of the holy Sacrifice. In the Communion we recite the words of David, promising gratitude to God for the divine assistance he implores to put down rebellion in his kingdom. The Postcommunion is the final prayer for protection of soul and body.

3. *Text of St. Paul's Letter to the Ephesians (3, 13-21)*, which is the Epistle of the Mass:

¹³Hence, I entreat you not to lose heart because of my afflictions for you, for they are your glory.

¹⁴Because of this, I bend my knees to the Father [of our Lord Jesus Christ], ¹⁵from whom every family in heaven and on earth has its name. ¹⁶May he grant you, according to the riches of his glory, through his Spirit to become strong in power with regard to the inner man; ¹⁷to have Christ dwell in your hearts through the faith; to be rooted and grounded in love. ¹⁸Then you will be fully able to understand with all the saints what is the breadth and length and depth and height, ¹⁹to know Christ's love, which surpasses knowledge. Thus you will be filled to the whole fullness of God.

²⁰To him, who, through the power working in us, can do more than all,—immeasurably more than we can ask or conceive,—²¹to him be the glory, in the Church and in Christ Jesus, unto all generations for ever and ever. Amen.

4. *Notes on the Epistle.* St. Paul wrote the Letter to the Ephesians during his first captivity in Rome, probably in the year 63. The passage that forms the Epistle of the Mass is a part of the Apostle's prayer, that God may preserve the Ephesians in faith and charity, that He may give them knowledge of Christ's surpassingly great love for the gentiles in making them partakers of the redemption, and that He may endow them with every grace.

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Verse 13. *Afflictions.* The captivity of St. Paul and its attendant sufferings.—*Your glory.* Because the imprisonment of God's elect Apostle was the great price exacted for his preaching of the Faith to the gentiles.

Verse 14. *Because of this.* Reference to Ephesians, 2, 22 and 3, 1. The greatness of God's mercy in making the gentiles partakers of the Redemption.—*Of our Lord Jesus Christ.* Text of the Vulgate, other ancient versions, and the liturgy.

Verse 15. *Family.* Persons having the same descent. Here the term means "creatures of God", the Father of all.—*In heaven.* The various orders of angels.—*Has its name.* Its origin.

Verse 16. *The riches of his glory.* His unbounded generosity and goodness, because of which He is glorified.—*Spirit.* The Holy Ghost as the source of supernatural grace.—*Strong in power.* Increase of supernatural grace.—*The inner man.* The mind and heart of man, requiring supernatural grace to live a Christian life.

Verse 17. *Dwell.* The supernatural presence and activity of Christ in the souls of the just.

Verse 18. *Then.* Only those who love Christ can understand His love for mankind.—*Saints.* Christians.—*Breadth and length, etc.* Greatness of God's love in redeeming all mankind.

Verse 19. *Know.* Only those that love Christ can know the greatness of His love, which redeemed mankind. To others the mystery of the Redemption is incredible. The sense of the paradox, to know what surpasses knowledge, is that those who love Christ understand that His love for mankind is incomprehensibly great.—*The whole fullness.* The sense is either, "the sum total of all the communicable perfections of God," or "the highest degree of all the supernatural gifts of God." The former interpretation is that of St. Chrysostom, Cornelius a Lapide, Cajetan, and others; the latter, that of St. Thomas Aquinas, Estius, Alexander Noel, and others. The two interpretations do not exclude one another.

Verse 20. *The power.* Supernatural grace.—*More than all.* God can perform supernatural works that are greater than all those He has already done in the course of the Redemption.

4. *Text of the Gospel according to St. Luke, 14, 1-11, which forms the Gospel of the Mass:*

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'It happened that, when he went into the house of one of the principal Pharisees on the Sabbath to eat, they observed him closely. ²And see, a man afflicted with dropsy was before him. ³Jesus began to speak, and said to the teachers of the law and the Pharisees: "Is it lawful to heal on the Sabbath?"'

'But they remained silent. So he took hold of him, cured him, and sent him away. ⁵But to them he said: "Who of you, whose son or ox falls into a well, does not at once pull him out on the Sabbath?"' ⁶Against this they were unable to reply to him.

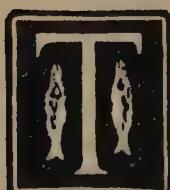
'He also spoke a parable to the guests, as he noticed how they chose the first places at table for themselves. ⁷He said to them: "When you are invited to a wedding-feast by any one, do not sit down in the first place at the table, lest perhaps one more honorable than you has been invited by him. ⁸Then your host will come and say to you, 'Make room for this one', and you will go with shame to take the last place. ⁹But when you are invited, go and sit down in the last place, so that, when your host comes, he will say to you, 'Friend, go up higher'. Then you will be honored before all that sit at table with you. ¹¹For every one that exalts himself will be humbled, and he that humbles himself will be exalted."

A careful consideration of the proper parts of the Mass for the sixteenth Sunday after Pentecost shows that the admonition to use the means of grace, especially the holy Sacrifice, as a safeguard against the inward and outward enemies of the Christian life, is the general idea that underlies and unifies this formulary. Its briefer parts make reference to both of these sources of danger. The Epistle is concerned with the external enemy of persecution; the Gospel, with the inner foe of selfishness and spiritual apathy.

LEO F. MILLER

The Josephinum

SURSUM CORDA



HE successful presentation of an opera demands correct setting, fine costumes and splendid music. Voices and orchestra are blended into a harmonious unit. Much more is a proper environment needed for a vital ceremonial, expression of the Church's liturgy. Its music and vesture, ritual and rubric, require distinct surroundings. They deserve the best that architecture can give.

Opera and concert would lose their appeal if their singers sang in choir lofts, and if the orchestra dispensed its gifts from galleries in the rear. Our ears are shaped to welcome sounds in front of us; our eyes are not located in the back of our heads; and eye and ear find full enjoyment when they function in accord. No argument is necessary to cement conviction on that point.

What argument can be advanced to justify the placing of church choirs above the vestibule? The celebrant begins the Introit at the altar; surely there is some incongruity in responses coming from afar. Why should the "Amens" be chanted half a block away? To be consistent the acolytes should say their "Deo Gratias" at the front door.

The origin of choir galleries may be traced to the introduction of "mixed voices". Let the liturgist or archaeologist determine when that change began. There seems to be no other logical reason, since women are denied a place in the sanctuary, and the sanctuary is the ideal and practical place for choir and organ. The liturgy is the gainer when celebrant and ministers, choir and organ, rejoice in the same setting around the altar.

During the past three years, three unusual churches have been completed. It is not the purpose here to emphasize their many architectural merits, nor to stress their artistic features. One feature, dominant in each church, affords encouragement to those interested in the restoration of the Church's liturgy to its true estate.

In Youngstown, Ohio, Saint Patrick's Church received its dedication last summer. That church marks progress for better things. It is a parish church, of almost cathedral proportions; and everything in it is in perfect harmony. The great Gothic baldachino is a master piece of design and execution. It dominates the church. Back of the altar are

the stalls for the vested choir, and the organ fills two arches above the ambulatory.

There are architectural advocates who desire that the choir be placed between the people and the altar. But in churches of moderate size, the choristers may be something of a distraction. And choir masters claim that it is difficult to direct the voices of alternate choirs set some distance apart; and only half the choir can be swayed by the director's baton, since he is located behind its back.

There is another Saint Patrick's, in Seneca, Illinois, well worth a visit. Though the town is small, the church outrivals many of the more pretentious edifices of our large cities. It is all a church should be. There is no gallery at all, the absence of that protuberance, both in Seneca and in Youngstown, is a great gain for proportions that suggest height and depth. Most of our churches would have the advantage of twenty-five feet more in length, were the gallery omitted. An exterior porch takes the place of an inner vestibule. Those who insist on a narthex may be consoled by a choir near the altar.

In Seneca a chancel choir was not possible, so with the gallery gone, provision was made for a choir chapel behind the Blessed Virgin altar. There the organ is installed. An arch with a stone grill directly above the altar gives freedom to sound, and a larger arch, screened with an iron grill, opens into the sanctuary. While the choir of men and women is not visible from the nave, it is in full view from the altar and the sedelia. Many advantages are the result of this arrangement. Of its own accord, the choir has chosen suitable choral masses; soprano solos are no more, and lyric tenors are reconciled to help the ensemble. Quiet and discipline prevail, nearness to the altar impresses upon the choir its share in the sacred functions.

Not so far from the home of the *Liturgical Press* is the village of Maple Lake, Minnesota. The walls of the new Saint Timothy's dwarf the chimneys all around. It is a surprise to find so fine a church in such a small town. Here again the gallery has been left out, and the same arrangement has been observed that gives such distinction to Seneca. It is a tribute to the congregations in both places, that they have welcomed and now appreciate an innovation—which is merely an old tradition brought back to life.

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Many a fine church has been hurt architecturally by a gallery. Many a fine rose window is hidden by an organ, many a fine doorway could give an impressive ending to the middle aisle. So often our last impression as we turn from the altar is a bulging gallery, with singers looking down on us, like tourists from the deck of a leviathan, or like the favored few invited to the captain's bridge.

A great window and a noble portal bestow their own blessing of remembrance, as we pass from the nave to the outward world while the organ peals its recessional from the arches of the chancel.

PETER MORAN, C. S. P.

Oakland, Cal.

"Behold in the parish altar the cornerstone of the parish, the hearth of the family, the visible symbol of unity. . . . Is not the parish altar truly the center of union, where the father of a family, the mother, and the children, the social cell, the family, unite every Sunday, even every morning? Is it not there, in the common offering of the same sacrifice, in the collective participation in the same Body and Blood of Jesus Christ, that the members of the family derive the powerful supernatural cohesion, that the authority and the love of the parents, the obedience and filial respect of the children, are cemented?"—
Abbé Croegaert.

THE LITURGICAL MOVEMENT IN ENGLAND



So it is understood, for example, in Belgium, there is no "liturgical movement" in England; there are no public conferences on the liturgy, plain-song and the like; there are no popular societies or any other organizations for the study and use of the liturgy. It is an exception to find Vespers or Compline, or a *Missa Cantata* intelligently and properly solemnised, in a parish church. The average English Catholic has no interest in the subject and may not even know what the word "liturgy" means. Were I to ask the first dozen people who come into my parish church next Sunday what Sunday it is in the kalendar, what are the vesper psalms for Sunday, what happens at Mass between the Epistle and the Gospel, the symbolic significance of the girdle and the duration of Paschal Time, would two be able to answer me? No. And belike not one.

There is only one periodical with encouragement of the liturgical spirit as one of its avowed objects, and that is *Notes for the Month*, which is published by the Benedictine monks of Caldey Island.¹ *The Catholic Times* devotes two columns a month to popularisation of the liturgy; *The Universe* gives (at the request of its readers) some "liturgical notes for the laity" every week, but these frequently have little or no connection with liturgical worship; *The Tablet* encourages all liturgical progress but has little "popular" influence.

The average parish-church considered from the point of view of liturgy and rubrics leaves much to be desired both in appointments and services. Only some 13% of them have Vespers or Compline on Sunday evening, a proper *Missa Cantata* is exceptional and the chant makes only slow progress; nor is the liturgy regularly expounded from the pulpit or, as a rule, even referred to.

But of course there is really no question of the existence of a liturgical revival in this country. Messrs. Burns, Oates & Washbourne do not publish the numerous volumes of the *Liturgy for Layfolk* just to amuse themselves. New editions of the Desclée and Mame English-Latin Missals (the first edition of the last named was 40,000) and the publication of the St. Andrew *Daily Missal* must be to meet a demand. The

¹ Recently changed to *Caldey Notes*. See *Orate Fratres*, p. 255.—Ed.

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press is not indifferent to the claims of the liturgy and the chant; and there is official action in the imposition of the new hymn and music book on schools. The liturgical spirit among individuals is strong and becoming better informed, the private recitation of the divine Office or of the Little Office of our Lady is commoner than is supposed, and there is an increase of zealous pastors who are labouring, not without success, for the dignified and fitting public worship of almighty God.

It is, then, not entirely misleading to speak of a liturgical movement in England, but it is personal, unorganized, sporadic, slow of progress. A parish-priest may spend years in attaining a decent level of liturgical observance and singing in his church. He dies or goes elsewhere; his successor is not enthusiastic; and in a few months all that work is undone except for the profit that has come to individual souls. I have seen such things happen, more than once.

On the other hand, it must not be supposed that we are without permanent and inspiring examples. Our mother-church at Westminster has earned a European reputation for its observance, its adherence to the Church music decree of Pope Pius X, and its encouragement of lay-people to take an active part in the services; while the Bishop of Nottingham, Mgr. Dunn, in whose cathedral-church the divine Office is recited daily, has made stringent diocesan regulations which forbid, temporarily, at least, any music in church except plain-song.

It has been pointed out by an acute observer in Belgium that, whereas on the continent precedents and practice of the primitive Church are appealed to in support of purity of liturgical observance, in England we still tend to turn to the Middle Ages when, though the people's religion was undoubtedly liturgical, the liturgy and its performance were overlaid with additions and sometimes distorted by undesirable customs and developments.

The fact that the movement (such as it is) in England is towards the Middle Ages rather than the more primitive and pure standards is certainly worthy of remark and a matter for regret, and one strong reason is doubtless to be found in that lack of scientific liturgical study which the Belgian writer deplores. We have now, alas, lost the healthy influence of Dr. Fortescue, but such a book as Abbot Cabrol's *Liturgical Prayer* is invaluable for leading us into older and better paths.

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I cannot, perhaps, do better than to give an extended quotation from the same writer who sums up admirably the position in England.

"Up to the present, Catholic England has not done so much for the liturgy and its observance as might have been expected from so wealthy, cultured and religious a nation, whose former Benedictine civilization has left ineradicable traces and where everyone is, in a sense, born with a taste for 'decency and good order'.

"There are to be found in English Catholicism some very interesting liturgical ambitions partially realized. Westminster Cathedral, for example, is a model both of architecture and of liturgical observance, and there are churches, both in town and country, which rival even the Metropolitan Church in this respect. But we have not yet discerned among English Catholics generally any corresponding liturgical movement. Too many of the parish churches neglect Vespers entirely and use in its place some extra-liturgical service or other, called by the generic and significant name of 'devotions'; this word is a small matter, but it shows that the worth of traditional forms has not yet been appreciated.

"And yet what might not be done with the help of men and women so enthusiastic about the liturgy as many English Catholics are!

"In spite of several good studies of the history of religious worship, such as those of Fr. Thurston and the excellent work of Dom Richard Connolly on oriental liturgies, scientific liturgical study is not sufficiently cultivated by English Catholics; the gap caused by the death of Edmund Bishop has not yet been filled. And they have not done anything in this field comparable to the work of certain great Anglican organizations, such as the *Society for Promoting Christian Knowledge*, the *Henry Bradshaw Society* and the *Alcuin Club*."

Even by the educated, liturgical enthusiasm is commonly regarded as a fad, archaeological or otherwise. Such objectors have not yet heard the voice of Peter: "Active participation in the most holy mysteries and in the public and solemn prayer of the Church is the primary and indispensable source of the true Christian spirit." May it be part of the work of *Orate Fratres* to open their ears!

DONALD ATTWATER, T. O. S. D.

Capel-y-ffin, Wales

The Editor's Corner

ONLY A LAYMAN



ANY readers of *Orate Fratres* belong to the laity. We wonder if some of them ever feel a touch of reserve in expressing their interest in the liturgy, as if they were trespassing on forbidden ground. "Of course, I am only a layman," a reader wrote to us some time ago; and it sounded as if he considered it necessary to apologize for showing a keen interest in things Catholic, or for daring to express appreciation and desire for the liturgy of the Church.

Only a layman! We are tempted to answer: "For such is the kingdom of heaven!" Or shall we say that priests and religious alone are Catholics by profession, and that so-called laymen are not professionally Catholics?

The Church is truly constituted of all the members living her life. As all men were sought and redeemed by Christ, so all members of His Church are by right of calling, therefore professionally, members of His mystic body.

There is, indeed, in the organization of the Church an official hierarchy of spiritual powers; that is, of degrees of participation in the priestly powers of Christ; but not so in the graces of His Redemption. Moreover, those vested officially with the priestly mission and power of Christ are bound to strive for special degrees of knowledge and sanctity by reason of their particular vocation, which is one over and above that of simply being a Catholic.

The latter calling, on the other hand, extends to all men, and it knows neither limitation of knowledge nor of sanctity. All the sanctity and divine knowledge at the disposal of Christ's Church is open to all men; it must be theirs for the asking, even as Christ said: "Ask and you shall receive." As far as full-fledged membership in the Church of Christ is concerned, and the enjoyment of all spiritual graces appertaining to that membership, there is nothing like being "only a layman."

It can be said, in fact, that the Church exists precisely for those

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often called her laymen. Enemies laboring under bias or misinformation have spoken of the Church as if the laymen and the entire ecclesiastical organization existed for the sake of the hierarchy. We know better. The Church is there also for the clergy, it is true; but only insofar as the clergy are also men and need salvation like all other men.

With this the whole truth has not yet been told. The hierarchy is in fact there for the people. All vested with the sacrament of Holy Orders are representatives of the Church in her official mission of saving and serving men, of serving the spiritual needs of those who are "only" laymen. This is well expressed in the very title used by the Vicar of Christ, who styles himself the "Servant of the Servants of God". And we have the source of this truth in the statement uttered by the divine Word Himself: "The Son of Man came not to be ministered unto, but to minister."

ENCIRCLING THE GLOBE

Orate Fratres encircles the globe, its readers now being found in all corners of the English-speaking world and beyond. The message of the liturgical apostolate reaches every corner of the States and Canada, as well as England, Scotland, Wales, and Ireland. On the continent of Europe *Orate Fratres* goes to Spain, Portugal, Italy, France, Austria, Germany, Holland, Belgium. It delivers its message to the Dutch East Indies and South Africa, to India and China; and again to Australia and New Zealand and the Straits Settlements. Everywhere are the hearts of men united in the common aims and sentiments arising out of the one worship in the one faith, joining them ever more intimately in the common consciousness of the life of all in the one Head, Christ Jesus, to whom be honor and glory forever!



The Apostolate

"That Christ be formed in all" — Pius X



REVIOUS announcements and comments in these pages have focused the interest of our readers mostly on the central and unifying feature of the sacred liturgy, the eucharistic Sacrifice. It is but natural for the thoughtfully devout Catholic to express his love and proper sense for things liturgical by way of a deeper appreciation of the Mass. For the Mass is the daily heart-beat of the life in Christ. Yet to be able to evaluate the significance and spiritual import of the vicarious divine immolation, daily enacted on our altars, many a thread of the Master's message must be woven together, many sublime acts of His must be understood in their messianic intent, the redemption of souls into the kingdom of God.

The study of the Missal, whilst being a most captivating introduction to the idea of the liturgical movement, must be followed up by confronting the broader aspects of the Christ-life in the kingdom of God on earth. Every Catholic, as a recent writer words it, must grow conscious of being Son of God with Christ in the Holy Ghost. Then the whole sacramental system, summarized in the catechism, when viewed against the back-ground of the liturgy, appears as a heavenly clustre of priceless jewels, the most precious of which is the Eucharist. For such a wider study the religion classes in schools and colleges furnish an excellent opportunity.

The following report from the Sisters, Servants of the Immaculate Heart of Mary, Marygrove College, Monroe, Mich., shows admirable results of well-directed enthusiasm. Familiarity with the missal will arouse a keen inquisitiveness about all phases of religious thought and life, because in the mass-book are epitomized the most salient truths of Christian doctrine. We hope therefore that the Marygrove students will pursue their liturgical studies into the ever verdant pastures of the Church's life and lore; that they may win many zealous emulators, and that these be favored with as wise and fervent teachers.

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"The spread of the knowledge and love of the missal among the students of Marygrove College and Saint Mary Academy was not, in the beginning, a conscious co-operation in the liturgical revival, so much as the natural result of an enthusiasm for the missal which had been growing for some years among the members of the Community, and had transmitted itself to the students by the force of example, by friendly conversation, and by references to the missal made in the various classes.

"When the work became of deliberate intent during 1926-7, every Christian doctrine teacher in the College and Academy taught the Mass and the missal, so that the entire school was studying the missal at the same time. The activity was not, however, confined to the religious classes. References, to the missal were made in all classes, in science and mathematics, English and history, and even during music lessons. The word 'missal' was on every tongue.

"The school weekly, 'The Watch Tower', did its part toward keeping the idea before the school by news and feature stories, and chiefly by an editorial column called 'Missalaneous Remarks'. They were really miscellaneous, being made up of: Quotations from Pius X and members of the hierarchy, from Eucharistia, Orate Fratres, and the writings of Dom Cabrol and Dom Lefebvre; Recommendations of helpful books such as The Saint Andrew Daily Missal, and the Guide for the Roman Missal by Rev. Cuthbert Goeb, O. S. B., both of which became very popular among the students; Answers to difficulties and objections; Suggestions of all sorts about the use of the missal.

"The Watch Tower also sponsored a series of liturgical essay contests. The prize offered was nothing more than a holy card and the distinction of having the winning essay and the names of those receiving honorable mention printed each week. It may be well to say here that schools not having a weekly paper could accomplish all that the Watch Tower accomplished, merely by means of a bulletin board, or by having the essays read aloud in class.

"As the purpose of this contest was to familiarize the students with the content and arrangement of the missal, and to awaken an appreciation of the Ordinary of the Mass and an understanding of the liturgical cycles, the subjects chosen were such as necessitated an examination of the missal from cover to cover. The entire series which is given below was published during the week following Septuagesima Sunday. The

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first essay was handed in on Ash Wednesday, and one on each Saturday of Lent, as follows:

March 2—The Diptychs (given first to drive home the realization that there is a place in the Ordinary for private intentions).

March 5—The Spirit of Lent as Symbolized in the Picture on page 507 of The Saint Andrew Daily Missal.

March 12—An Explanation of the Symbolic Designs on the Covers, inner and outer, of The Saint Andrew Daily Missal.

March 19—The Ordinary of the Mass, its Divisions and the Nature of each.

March 26—An Explanation of the General Divisions of the Missal.

April 2—A Short Sketch of the Life of any Saint the Mass for whose Feast is found in the Proper of Saints, and an explanation of the appropriateness of the Propers of that Mass.

April 9—The Seasons of the Liturgical Year, the Peculiar Spirit and the Principal Feasts of Each.

"As the purpose of these essays was instruction, the older students, and especially those who had used the missal for a year or more, were not encouraged to compete. For their benefit a second contest was held after Easter, the subjects being chosen with a view to drawing out personal experiences with the missal, or of suggesting to the writers phases of liturgical prayer which they had not yet experienced.

"The results of both contests, and of the year's work generally, were most consoling. They were an inspiration and an encouragement to greater efforts in the future, and a confirmation of the long cherished conviction, beautifully expressed in the February number of the *Orate Fratres*, 'The appeal which the liturgy has for the most varied minds is inexplicable except in the light of its true nature as the fulfillment of Christ on earth, of Him Who ever was and ever shall be all things to all men.' "

This account is indeed very encouraging. When the young can be imbued with a love for the liturgy, they will remain susceptible to its vital spiritual force for life. Therefore the Catholic school should, and easily can, become a cordial co-worker in the liturgical renaissance. Undoubtedly the spirit is quietly on the increase in many places, yet we would be pleased to help spread the light of a good example. Even a modest little statement, like the following from Villa Sancta Scholastica, Duluth, Minn., may contain a stimulating suggestion to others:

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"The Orate Fratres is always a welcome comer. We use it for table-reading and the students use it in their Liturgy class and in the Catholic press club. We are very proud of the large part St. John's is taking in the new Liturgical Movement."

LITURGICAL BRIEFS

Some time ago *The Caecilia* published a "Missa Liturgica" by the Rev. Hubert Gruender, S. J., of St. Louis University. The music was composed in accordance with the principles laid down for church music in the famous *Motu Proprio* of Pius X. The mass was rehearsed and sung in various parishes and communities, notably at Christmas. It "was rendered very successfully by the choir and congregation in St. Peter's Cathedral, Belleville, Illinois," says *The Caecilia* (April, 1927), by way of illustration, "during the midnight Mass on Christmas Day last year. Nearly every man, woman, and child in the vast edifice sang. To say that the singing of this Mass by some two thousand voices was impressive is expressing it too mildly. It was awe-inspiring. It was storming the gates of heaven with the sacred words of the liturgical text, pronounced in song by the people, spontaneously giving vent to their religious feeling and faith."

The liturgical movement has been spreading rapidly in Hungary in the last few years (*Bibel und Liturgie*, Feb. 15). A beginning was made soon after the war, inasmuch as some zealous priests translated and published a series of more prominent liturgical writings of other languages. Soon several periodicals opened their columns to the liturgical cause. But one of the most important influences in the rapid diffusion of the apostolate has been the interest taken by the Hungarian "Pathfinders" organization, a youth movement, which is under Catholic guidance and inspiration. There is hardly a village or hamlet in Hungary in which this great organization has not taken root. In the summer camps holy Mass is celebrated daily; and the recited Mass is practiced more and more. In some camps even the day-hymns of the Breviary are sung regularly, and around the evening camp fires some kind of Compline is recited. Through the efforts of the "Association of Catechists" liturgical education is making splendid progress in Hungarian colleges.

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There is at present among the Hungarian people a very strong desire for community life and action, shown especially in the building of parishes and churches (fifteen in Budapest since the war). This proves to be a very helpful factor in the introduction of the liturgy. The spirit of fellowship demands a unitary religious bond, and for providing such a bond the liturgy is especially adapted. During the past year two editions of the Missal have made their appearance. The cultivation of choral chant has taken on promising proportions. Four choir directors of Budapest visited the abbey of Seckau last summer in order to study Gregorian chant.

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Copies of a new Liturgical review have arrived at the Liturgical Press, the Portuguese *Opus Dei*, under the editorship of P. Antonio Coelho, O. S. B., and published at Falperra, Braga, Portugal (R. Nova de Sousa, 107-2). The first two issues (November and December), exhausted at an early date, were reprinted. The review indicates that the liturgical apostolate is taking firm root in Portugal. Articles depict the spirit of the liturgy of the season, and sketch in brief form all the many aspects of the liturgical worship, its ideas, ceremonies, articles used, etc., in order to give a comprehensive view of its vast scope.

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A new edition of *My Missal* "for Sundays and principal feasts of the year" has been published (P. J. Kenedy & Sons, 75c). It is "meant for that numerous class of Catholics who by reason of their calling can hear Mass only on Sundays and principal feasts." Within the space of 368 pages the texts of the masses are given in English, the ordinary of the Mass partly also in Latin, and some prayers for daily use. Print and make-up are good, and the size is most convenient.

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The Sisters, Servants of the Immaculate Heart of Mary, Monroe, Michigan, sent fifty-eight subscriptions for *Orate Fratres* to the Liturgical Press in July. The Reverend Mother of the Sisterhood, the accompanying letter stated, "wishes all of our missions to subscribe to *Orate Fratres*." Since the Sisters are in charge of many schools, the liturgy should through their efforts, prove a wonderful leaven in forming the "Christian spirit" in a not inconsiderable part of our future generation.

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THE LITURGY OF THE SEASON



EVENTEENTH Sunday after Penticost. The preceding Sundays treated of the Christian life of faith. The present Sunday recapitulates the teaching of the preceding Sundays, and once more inculcates the necessity of belief in Christ, the Son of God and Redeemer of the human race, and the expression of this belief in charity.

In a beautiful Epistle St. Paul admonishes to a worthy Christian life: "I beseech you that you walk worthy of the vocation in which you are called." But St. Paul does not only remind each one of us of our obligation to live according to our vocation as a chosen member of the Christian flock. He also insists most urgently on unity of the members, the indelible, divine mark: "One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all and in us all, who is blessed forever and ever." St. Paul here inculcates the conception of the Church as the mystic body of Christ. The one body is the Church constituted of the individual souls vivified by the one Spirit of love: "With all humility and mildness, with patience, supporting one another, careful to keep the unity of the Spirit in the bond of peace." It is the constant teaching of the Church; so that all men aiming at the same goal and striving thereafter should be animated by love for one another. For are they not members of the one mystic body, adopted sons and heirs of the one Jesus Christ, professing the same living faith, strengthened by the same sacraments, incorporated in the mystic body by the same Baptism, and nourished by the same heavenly Bread of the Angels, the holy Eucharist? What powerful motives to urge all branches of the one true vine to be united also in practice by the bond of brotherly love! Every Christian must express this unity in his life; every Chris-

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tian must be an image of this unity. He will thus be one of "the people whom God hath chosen for His inheritance" (Gradual).

In the Gospel our divine Lord Himself emphasizes unity by His inculcation of the great virtue of charity: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself." Charity is the great commandment of the kingdom of God. Our divine Lord also forces the Pharisees to recognize the divinity of the Messias, the author of the law of love: "The Lord said to my Lord: Sit on my right hand until I make thy enemies thy foot-stool." Amidst the vicissitudes of life man, practicing the two great commandments of love of God and of neighbor, looks up longingly to the Lord sitting at the right hand of the Father, until his enemies be conquered and silenced. These enemies of man are the devil and sin. And fervently does the Church pray that these destroyers of human souls may not triumph: "Grant unto Thy people, O Lord, to withstand the temptations of the devil: and pure in heart, to follow Thee, who alone art their God" (Collect).

Eighteenth Sunday after Pentecost. The ecclesiastical year is drawing to a close, and the Church looks back upon the past months. Overcome with gratitude at the favors bestowed upon us, she reminds us of these blessings: "Brethren, I give thanks to my God always for you, for the grace of God that is given you in Jesus Christ, that in all things you are made rich in Him. . . . Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ" (Epistle). All the necessary graces were most abundantly bestowed upon us. We are rich in Jesus Christ our Lord; and He will confirm us unto the end, if we faithfully treasure these riches, the bridal gifts of the Church.

Our contact with the things of this world and our human frailty have perhaps often sullied our hearts. The latter may even have grown cold in the service of so loving a Father. Inconstant as our hearts are, they may have succumbed to the flattering attractions of the evil one, and we may have fallen from grace. The words of the Gospel should encourage us to return to our first fervor. Christ, the worker of miracles, the expected Redeemer, the transfigured Christ of Easter Sun-

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day, Himself speaks to us; and, if we are truly contrite for past lapses, He will "confirm us unto the end". He wishes to come back "into His own city", our heart, to take possession of it once more. Sick though our hearts may be with the palsy, He consoles us with the glad tidings of forgiveness, if He sees our faith: "Be of good heart, son, thy sins are forgiven thee. . . . But that you may know that the Son of man hath power on earth to forgive sins (then said he to the man sick of the palsy): Arise, take up thy bed, and go into thy house." It is thus He spoke to us in Baptism; and the same words He will address to us at His final coming, if we now permit Him to effect the cure of our palsied souls.

We desire our hearts to be "without crime" at the coming of the Lord. The Church therefore prays most earnestly in the Collect: "In thy tender mercy, guide aright, we beseech Thee, O Lord, our hearts; for save Thou be with us, we avail not so to live as to be pleasing to Thee." That the Lord may grant our petition, we will place our inconstant hearts on the paten at the Offertory and consecrate them entirely to the service of God. It is indeed a beggarly gift we offer to the Most High; but it is the best we can do, and our good will and our union with Christ will make it an acceptable gift for an odor of sweetness. We offer them to God together with His well-beloved Son, and our offering will be accepted, our prayer heard: "Grant, we beseech Thee, that having come to the knowledge of Thy truth, we may shape our lives in conformity therewith" (Secret).

Nineteenth Sunday after Pentecost. The nearer we come to the end of the ecclesiastical year, the more earnest the Church becomes in her exhortations. In no uncertain terms St. Paul admonishes us in the Epistle to lead a new life: "Be ye renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth." This is the life task of every Christian. We must put off the old man, the garment of sin, before the evening of life: "Let not the sun go down upon your anger"; and we must put on the garment of good: "Let him labor, working with his hands, the thing which is good." Practice of the love of neighbor and the love of God is the best proof that we are striving to put on the new man.

The beautiful parable of the Gospel is a description of the Church. By Baptism we are all invited to attend the marriage feast. It is not

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enough to have been made a member of the Church by the gift of life. We must attend the marriage feast adorned with the wedding garment of grace, which we have kept spotless or have abundantly cleansed in penance. This garment will be our only protection when the king will come to see the guests of the marriage feast, "who are members one of another" (Epistle): "And the king went in to see the guests; and he saw there a man who had not on a wedding garment." The inspection of the wedding guests is the coming of the Judge to review the members of His Church. Unless we are adorned with the garment of sanctifying grace, our rejection from the eternal marriage room is certain: "Bind his hands and feet and cast him into the exterior darkness: there shall be weeping and gnashing of teeth."

It is absolutely necessary that we put on the garment of grace, lest we be rejected at the final coming of the great King. The Church realizes our great difficulties, and consoles and admonishes us in the Introit: "I am the salvation of the people, saith the Lord: in whatever tribulation they shall cry to me, I will hear them. . . . Attend, O my people, to My law." In trials and crosses He will assist us; but only on the condition that we do not despise His law. To a faithful, conscientious observer of His law He will grant His assistance to overcome all enemies: "Thou wilt stretch forth Thy hand against the wrath of my enemies" (Offertory). The Church prays for us that the obstacles to grace be removed from our path, and that our desire be to keep unspotted the garment of grace: "Almighty and merciful God, in Thy goodness put far from us all that may work us harm: that alert alike in mind and body, we may readily devote ourselves to the doing of Thy holy will" (Collect). We shall be quickened on our way by our divine Lord; and if we rid our hearts of all perversity, and cleave to His commandments, we shall be prepared to meet the King at the marriage of His son: "and Thy right hand shall save me" (Offertory).

Twentieth Sunday after Pentecost. The Mass of today impresses upon us that our life on earth is an exile from the heavenly home. The Introit recalls the exile of the Jews, which exile is but a picture of our life on earth. It inculcates the idea of penance for our sins: "Because we have sinned against Thee, and we have not obeyed Thy commandments." Because we have not walked our way undefiled, our exile is prolonged as a punishment for our sins.

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In the Epistle St. Paul endeavors to arouse us to the consciousness of our exile and exhorts us to strive after true wisdom, in that we make good use of our allotted time and faithfully fulfil the will of God: "Brethren: See how you walk circumspectly, not as unwise, but as wise redeeming the time; because the days are evil." There is no feeling of satisfaction on earth. We have, in the past, experienced the uselessness and futility of seeking true happiness on earth. We must redeem the past by performing good works and learning better to understand "the will of God." "Be ye filled with the Holy Spirit," and sing ye canticles of gratitude to God for protection in the past, "giving thanks always for all things." But above all, we must eradicate sin from our lives and "walk in the law of the Lord" (Introit). The Collect is a particularly earnest petition for pardon and peace of heart: "Be appeased, O Lord, we beseech Thee, and bestow pardon and peace upon Thy faithful people: so that, our sins being forgiven, in quietness of mind we may give ourselves to Thy service."

It is not sufficient merely to beg pardon of God, so that we may enjoy peace and quiet of mind; but we must also give ourselves over to the exclusive service of God; we must walk in the way of His commandments. This is the one safe path to our heavenly home, and the surest sign that we are solicitous for the things of God. Hence we so earnestly ask God to "make us be at all times observant of Thy commandments" (Postcommunion).

The Gospel is an illustration of our hope despite past weakness and failure to walk the narrow path of the law: "There was a certain ruler whose son was sick at Capharnaum . . . (who) went to Him (Jesus) and prayed Him to come down, and heal his son; for he was at the point of death. . . . Jesus saith to him: Go thy way, thy son liveth." The divine Physician rewarded the faith of the ruler and restored his son. We ourselves have often been on the point of spiritual death. As the Savior demanded a proof of the faith of the ruler, so He also demands it of us, if we wish to be restored to health. A proof of our faith is necessary before the Lord will come down to effect a healing. Here we see only darkly, are ever in a land of exile, far from our true home and the Light that enlighteneth the world. The grace of God, and our co-operation with it, will prepare our hearts for the final coming of Christ, for our final delivery. After this coming our homesickness for

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heaven will be stilled: "Upon the rivers of Babylon there we sat and wept; when we remembered Thee, O Sion" (Offertory). This is our plight until our return home. Then exile will be over, our weeping will cease; then we shall sing canticles of praise and gratitude, and not the songs of a strange land.

CUTHBERT GOEB, O. S. B.

St. John's Abbey

"As the Church, a perfect society, the Spouse of Jesus Christ, or better still, His mystic body, must render to God the glory and the homage that are His due by means of a public and social worship, it is very evident that this worship must reflect her doctrine and be in a way nothing but the affirmation of the Catholic faith. The worship is therefore ecclesiastical instruction, doctrine officially placed within the reach of all. Nor is Catholic moral teaching forgotten. Since the Church, assisted by the Holy Ghost wishes to conduct to God the entire man, the liturgy addresses itself at the same time to his intellect and to his heart, to his senses in order to move his will. In this way the liturgy presents the dogmatic and moral teaching of the Church to the whole man in order to teach him the ultimate end and law of his life."—Dom Moreau.

THE LITURGICAL YEAR¹

INTRODUCTION



URING the past few years the phrase "The Liturgical Movement" has found its way into print ever more frequently. Many persons, perhaps, are at a loss to understand just what is meant by the expression. It is certain that many have had a very imperfect understanding of its significance, but the knowledge of its true meaning is now gradually becoming more widely diffused. The word "movement" is rightly understood to indicate an endeavor to bring about a change. The false notions in this matter are due principally to a misunderstanding as to the subject of the proposed change. Many think that what is sought after is a return to older forms of vestments, to antique chalices, crucifixes and candlesticks, and to the ceremonial practices that have long passed out of usage. But what is really being striven for is a change in the *spiritual orientation* of the faithful, which, it is hoped, will result in a stronger, more virile Catholicity.

Since the days of the religious upheaval of the sixteenth century a very pronounced individualism has come to rule the thoughts and dealings of men. This trend of thought had its effect also upon religious life. The tendency has been to prefer separatism to corporate life, to make more of private than of public prayer, to cultivate what is individualistic and to lose sight of that which transcends the individual. As a result, that strong realization of the wonderful union of all the faithful with Christ and with one another has greatly suffered.

Shortly before the middle of the last century systematic efforts began to be made to counteract what was harmful in this development. Abbot Prosper Gueranger began in 1840 the monumental works which he intended as an antidote to the spiritual torpor of the France of his day. The Oxford Movement in England, under Newman's leadership, was directed towards a similar revival in the Anglican Church. These efforts led Newman and many of his followers to the true Church. In Germany Franz Staudenmaier, later a professor at the University of Freiburg, published his *Geist des Christentums* ("The Spirit of Christianity"). All

¹The matter of this article forms the Introduction and Chapter One of pamphlet No. 4, Series I, of the Popular Liturgical Library, now in preparation and ready in a few months for publication by The Liturgical Press.

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of this pioneer work was aimed at whatever was harmful in the individualistic tendencies of the age. The antidote which they strove to supply was a Catholic life based upon the sacred liturgy. The efforts of these men were never forgotten and were not without their good results. But their work would never have assumed the proportions it has today, had not the saintly Pius X been designated by divine Providence to rule over the universal Church from 1903 to 1914. This true pastor of his flock saw the necessity of a return to the old liturgical spirit of the Church, not because it was old, but because it was the true Christian spirit. And as "the primary and indispensable source" of that spirit he himself designated "the active participation of all the faithful in the most holy Mysteries and in the public and solemn prayer of the Church". The Liturgical Movement, which began as early as 1840, received its great impetus during the eleven years' reign of Pius X.

The Liturgical Movement, as its name implies, is *a movement toward the liturgy*. It means the sum of all the efforts being made in our day to bring the faithful back to an active participation in the liturgical acts and prayers of the Church. To fully appreciate the efforts which are being made a correct understanding of the term *liturgy* is indispensable.

Liturgy is a word which is derived from the Greek. In its original form it served to designate any kind of public service, whether military or political. In our English usage it signifies service rendered, not to the commonwealth, but to God. Not every form of divine service, however, is liturgy. Only such divine service can come under that heading which is *officially ordered by the Church and is public*. An example will serve to explain this.

The exercise of the Way of the Cross is a form of devotion which is approved by the Church and recommended as a praiseworthy act of Catholic piety. But this devotion is not part of the liturgy. One of the reasons why it is not is the fact that no particular form of prayer is required in order to carry out this devotion. All that is necessary is a visit to each of the fourteen stations, and pious recollection of the events portrayed by each. Hence this act of piety may be rightly performed by using any, or none, of the many formulae of prayers composed for the Way of the Cross. An act of devotion, in order to be part of the liturgy, must be carried out according to the forms prescribed by the

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Church in her liturgical books. But even this is not sufficient. Liturgical worship must also be carried out by one who is duly authorized by the Church to do so in her name. There is, for example, in the Roman Ritual a form to be used for the blessing of a home. Now the father of the family might devoutly read the prayers there prescribed and sprinkle his home with holy water. Almighty God would undoubtedly reward his piety, but the father would not have performed a liturgical act of worship. He indeed used the form prescribed by the Church in her liturgical book, but he had no authorization from the Church to perform that liturgical act. Now if a priest were invited to that home to perform those same actions and recite those same prayers, he would perform a liturgical act. For he is a duly authorized person and has made use of the form prescribed by the Church. The fact of its performance by a priest makes this blessing an act of public worship, regardless of whether he is alone or surrounded by a whole parish. For the word *public* as here used has nothing to do with the presence of a concourse of people. It means that the act of worship is performed *in the name of the Church*, by one who is appointed and ordained to do so. The act of the person thus authorized is regarded not so much as an act of the individual but as one performed by the Church through him, her representative.

This explanation should help to make clear the following definition: *Liturgy is the public official divine service which the Church offers to God.* It is therefore, the form of piety which the Church uses in carrying on her divine work of glorifying God and sanctifying the souls of her members. The sublimest act of the whole liturgy is the holy sacrifice of the Mass. Besides this it includes the other sacraments, Baptism, Confirmation, Penance, Extreme Unction, Holy Orders, and Matrimony; numerous sacramentals, such as the blessing of a home mentioned above; the divine Office, recited by priests and religious; and finally the Liturgical Year.

The Liturgical Movement strives, first of all, to foster a better understanding of the holy sacrifice of the Mass and to promote the more active and intelligent participation of the faithful in that supreme act of worship. The other sacraments, however, the sacramentals and the divine Office are also given their share of attention. All of these subjects either have been or will in the course of time be dealt with in the little

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volumes of the Popular Liturgical Library. The present volume is devoted to the last-mentioned aspect of the liturgy, the *Liturgical Year*, the Sacred Year of the Church. May it, with the blessing of God, add its little bit towards carrying out the program of Pius X: *Instaurare omnia in Christo*—To bring all things under the headship of Christ.

CHAPTER I

The Catholic who in the days of his youth has received a certain minimum of Christian instruction knows that our Lord instituted the holy Eucharist on the night before His passion and death. With the disciples gathered around Him in the upper room Christ Himself celebrated the first holy Mass. He spoke over the bread and wine the wonderful words which have been repeated again and again throughout the succeeding ages. Thereby He not only changed the bread and wine into His holy Body and Blood, but He already offered in an unbloody manner the Sacrifice which He was to offer on the next day by the shedding of His Blood.

Christ wished that the Sacrifice first offered by Himself in the supper room should be continually offered unto the end of time. Most Catholics know that for this purpose, after pronouncing the words of Consecration, He said to His disciples: "Do this....." By these words the Apostles were divinely commissioned to offer the same Sacrifice and to commission others in their turn. Thus were the chosen ones elevated to the dignity of the priesthood; the sacrament of Holy Orders was instituted.

Not so many of our people, perhaps, are aware of the fact that on this same holy night the divine Highpriest deposited within His Church the germ from which was to grow another institution. This last institution is not a sacrifice, indeed, or a sacrament, yet it is something which plays a very important part in the life of the Church and her members. For our Lord wished the newly-instituted Sacrifice to be offered by the newly-ordained Apostle-priests for a very special reason, viz., as a remembrance of Him—of His life, His death and His glory. "Do this" He said, "for a commemoration of Me".

On this first Holy Thursday night, then, three heavenly realities were called into existence and bequeathed by Christ to His Church.

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First, the holy *Eucharist*—Sacrifice and Sacrament—came into being by the very act of our Lord in changing the bread and wine into His holy Body and Blood. Secondly, the *Eucharistic Priesthood* was instituted by the divine ordination and commission contained in the simple words: “Do this”. Thirdly, by adding to the words “Do this” the further direction, “for commemoration of me”, our divine Lord planted in His Church the seed from which has grown the now fully-developed *Liturgical Year*.

After the descent of the Holy Ghost on Pentecost the little band of Apostles and their followers carried out the precept of their divine Master. “They were persevering in the communication of the breaking of the bread” (Acts 2, 42). They assembled to celebrate together the Eucharistic Sacrifice as a *remembrance* of the Lord. As the Bread of Life was broken to them they pictured the scene in the supper room at the first breaking of the Bread. The recollection of that final repast with their Lord called forth visions of the awful catastrophe on the following day. Nothing was more vividly present to their minds, while performing the holy action, than the scene of the bloody death upon the cross. St. Paul gives expression to this their feeling when he writes to the Corinthians: “As often as you eat this Bread and drink of the Cup, you proclaim the death of the Lord until He come” (1 Cor. 11, 26). But, enlightened by the coming of the Spirit, the Apostles now realized the intrinsic relation of the resurrection to Christ’s death upon the cross. So the remembrance of the crucifixion always brought with it the thought of the resurrection. The celebration of the Eucharist became for them, therefore, the great *Remembrance* of the Lord’s sojourn among them, especially of the momentous events which marked the end of His mortal life and the beginning of His glory.

This commemoration, however, did not consist in the mere recollection of those past events. For, while in the eucharistic celebration they remembered their divine Master, He in very truth appeared in their midst; while they recalled His death upon the cross, His Sacrifice was re-enacted. Before their very eyes He broke the Bread for them; He offered Himself to the heavenly Father; He, the Lamb that was slain, was again among them, bearing the marks of His death, but transfigured by the new life of His resurrection. What their memories recalled from the past, the eucharistic celebration made once more present. Their *subjective* recollections concurred with the *objective* reality! They went

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with their divine Master down into the valley of death, only to rise with Him and participate in the new life of His resurrection.

We have already seen that the enlightenment received on Pentecost led the Apostles to a better understanding of the greatness of the resurrection as the triumph of the Lamb that was slain. The outcome of this was the transfer of the principal celebration of the Eucharist from the Jewish Sabbath to the Sunday, the day of the resurrection, the Lord's day. In this way each Sunday became for them a miniature Easter, when Christ celebrated His resurrection *before them* and *in them*. Then, when the anniversary of the great resurrection-day arrived it was but natural that greater solemnity should surround the celebration of the Eucharist. How vividly they must have recalled the events of that first Easter morn; how a glimmer of light first appeared in the darkness of their sorrow, when the holy women announced that the Lord had risen; and how that glimmer of light burst into glory when the Risen One appeared to them! And now, when the holy words of consecration were again pronounced over the bread and wine the past became the present; the Lord arose, and—albeit under the mystic veil of the bread and wine—appeared to them once more. With what accents of jubilation must they have sung—realizing that their words were again very truth: “The Lord has risen and has appeared” (Luke 24, 34). Such was the first Easter-feast—the second step in the organic growth of the divinely-planted seed of the Liturgical Year.

M. B. HELLRIEGEL

A. E. WESTHOFF

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BURYING THE LITTLE ONES



Y GOD'S will His Church is universal in the full sense of that most comprehensive term. It has been designed by the infinite Wisdom to attend in every way to every spiritual interest of every human being, until time shall be no more. No one is of so little account as to fall outside the sphere of the Church's recognition and helpful ministration. It is this all-embracing solicitude with power to help that makes the Church catholic in our Lord's first meaning of the word.

Out of all the vast multitude gathered by God's charity into the life of His kingdom, there appears to be but one class of persons excluded in any degree from the Church's unlimited consideration, and that class, strange to say, is made up of the baptized children who die before coming to the use of reason. It is hard to believe that such could be the case, but considering the way in which the little ones are buried, one could hardly say less and speak the truth. I have written "appears to be," not "is;" because the Church officially is not to blame.

From the prevailing practice, one might infer that the Church was opposed to any liturgical recognition of her departed children, except it could be supposed they had been guilty of breaking God's law. As far as one can observe, the bodies of baptized innocents are taken from their homes and put into the earth without religious observance of any kind. This mode of burial, if not in vogue everywhere, is at least common enough to be called a general custom. And still the fact remains that the Church has, from the very beginning, made careful provision for the becoming interment of those who are called by God to endless glory in the unspoiled beauty of their baptismal innocence. It is we who fail.

It may be asked: "What is there to be done for a baptized infant after death?" At least a little, and that little only once. The soul is gone to God in glory, but what of the body? Even simply as a human body, it was drawn from the same original source as the visible form of God made man. Through that body, then, the deceased was made naturally akin to the Son of God, a true blood relative, because an element of the same life-stream coursing through all generations from Adam to the end of time. That body, by God's mercy, received for the soul the cleansing and lifegiving waters of Baptism, which made the

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kinship with our Lord supernatural and effective unto life everlasting. As the living abode of a Christian soul, it was consecrated to be forever a temple of the divine Spirit and was thereby destined for a glorious resurrection. Out of all the uncanonized, these little ones alone can be honored as "equal to the Angels, being children of the resurrection."

Knowing all this, how can we say: "The child needs no prayers," and let it go at that? Is that the spirit of our Lord as revealed in His Church? If it were, we should have no prayer except to beg for pardon and protection, no rapture of praise, no tribute of thanks to the Most High, no devout congratulation all through the year to those who find in heaven's unending bliss the sweetness of God and the reward of their earthly toil.

We have only to look at the Ritual to see how the Church would have us care for those whom we unthinkingly neglect. The rite appointed there is like an echo of the Church's joy on the day of our Lord's resurrection. Indeed, in all that makes up the liturgy there is nothing that appeals more persuasively to the best that is in us, nothing that brings into human life a more generous glow of heaven's pure light, than the Order of Burial for the Little Ones.

To begin, we read that parish Priests are to arrange, according to the most ancient and praiseworthy use of the Churches, that the bodies of the little innocents be not buried among the rest of the faithful, but apart in a special plot, in which none shall be buried but the baptized who have died before coming to the use of reason and the dreadful possibility of sin. For the funerals of such children, if bells are rung they are not to be tolled in sorrow but to ring out in festive peals. Isn't it a loss that this note of holy exultation is so seldom heard in the land?

The body of the little one is to be decked about with flowers and fragrant foliage in token of its angelic purity of soul and body. Upon the altar also, flowers are to be set, if they can be had; and the lighted candles, as for a feast, are to be of bleached wax, not the dark, unbleached wax of penance and sorrow. The Mass designated is the votive Mass of the Angels, unless the order of the day excludes the votive Mass. In that case the Mass is to be of the festival occurring. It is not unfitting that the child should be honored and God praised for its salvation in direct connection with the Church's homage to God for the glory of some other Saint or the accomplishment of some mystery of divine love.

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And now, having mentioned the Mass, may I beg a few lines to stress a point well worth considering? Has anyone nearly related to you, or under your care, died in early childhood without Baptism? If you have ever been through such an experience, it must have troubled you as one of life's deepest and bitterest woes. If it had been possible, you would, no doubt, have given life itself to avert a misfortune so hopeless. Why not, then, have a Mass of Thanksgiving for the happy death of a child, with all the advantages of Baptism and not the slightest danger of loss through sin? It may not be amiss to repeat here the old Irish saying: There are a hundred "Please God's" for tomorrow to every "Thank God" for today.

Whether Mass is celebrated or not, there is a most beautiful and impressive order of prayer and psalmody for the burial of a child. Apart from the Mass, the vestments are always white, even on Good Friday. At the house, Psalm 112 is to be said: "Praise the Lord, ye children: praise ye the name of the Lord," and on the way to the Church, part of Psalm 118: "Blessed are they of spotless life who walk in the way of the Lord." At the church, the body is to be received with the inspired hymn of triumph, Psalm 23, for which the antiphon is as follows: "This child shall receive a blessing from the Lord . . . for this is the offspring of them that seek the Lord." Then, after the Kyrie and the Pater Noster (during which the body is sprinkled), we find the versicle, "Because of my innocence, Thou hast taken me to Thyself and set me before Thy face forever," after which the Priest says the following prayer: "Almighty and most gracious God, who to all the little ones reborn in the font of Baptism dost give eternal life at once when they depart this life, without any merit of their own, as we believe thou hast now done to the soul of this little child; make us, we beseech Thee, through the intercession of Blessed Mary ever Virgin and all Thy Saints, to serve Thee here in all purity of spirit and to be united with the blessed little ones in paradise forever: Through Christ our Lord. Amen."

On the way to the grave, or in the church, is said or sung Psalm 148, which calls upon angels and men and all the universe to give praise to God. Among the versicles following the psalm are included the words of our Lord: "Suffer the little children to come unto me, for of such is the Kingdom of Heaven." The prayer is as follows: "Almighty, everlasting God, lover of holy purity, who hast been pleased of Thy

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mercy to call the soul of this little one to the Kingdom of Heaven, deign to deal with us too in like manner, that by the merits of Thy most holy Passion, and the intercession of Blessed Mary ever Virgin and all Thy Saints, we may, according to Thy will, rejoice forever in the same Kingdom, with all Thy holy and chosen ones: Who livest and reignest through all eternity. Amen."

For the interment itself, the Priest is directed to sprinkle and incense the corpse and likewise the grave, after which the little form is lowered into the earth to await there the day of its glorious resurrection.

To make the Order of Burial formally complete, the Ritual indicates the manner of returning from the graveside to the church. The choice of the liturgical text for the occasion is most significant. First, there is the very canticle with which the priest leaves the altar to begin his own thanksgiving after Mass. For this, the antiphon is, "Bless the Lord all ye His chosen ones; celebrate a feast of joy and give Him praise." Then to close the whole ceremony, a prayer is said in which the Church invokes the aid of all the blessed in heaven.¹ The little one, whose body has just been laid away, would thereby seem to be invoked by implication. Said as directed before the altar, this prayer is like the close of an informal canonization. In the last of the rubrics, we read that "in case of necessity," a deacon may presume permission to officiate in the absence of a priest. There could be no case of necessity if this mode of burial were reckoned by the Church a negligible detail.

It is safe to say that the burial of children after the manner of the Church would be as effective of good as the contrary fashion is apt to be productive of harm. It would, no doubt, do much to bring erring parents and kinfolks back to God. It might make converts, too. No one could hear those impressive prayers without being strengthened against the plague of naturalism now ravaging the world. And then there is the solace to be afforded those whose affectionate interest would dispose them to grieve.

In this connection, I am reminded of an instance in my own experience. Some time ago, a bereaved mother told me that her only comfort in the tragic death of her little boy was the fact that the parish priest let the body be taken into the church. It was long after the event

¹The writer is aware of the primary reference to the Angels, but considers the prayer inclusive of all who worship God in heaven.

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that she spoke of it, and she assured me she would never forget that priest for his kindness in letting her bring her dear child to God's altar before putting him away forever. That mother's sentiment is at least as old as the Church. We find a beautiful and pathetic expression of it in a Latin inscription of very early date: "To Nila Florentina, infant most sweet and innocent, who, born a pagan, was made a Christian (fidelis) at the age of 18 months and 22 days, when about to die. Whilst her parents wept without ceasing for her death, a voice of majesty was heard in the night, forbidding them to mourn for the deceased; whose body was buried in a place of its own, near the resting place of the Martyrs, by a priest, on the third of the nones of October."

Let us take heed that we despise not one of these little ones, for not only their Angels, but they themselves see forever the face of their Father who is in heaven.

RICHARD E. POWER

Springfield, Mass.

"In repeating the liturgical formulas with the Church, the faithful Christian fortifies himself against all danger of error. His faith will remain irreproachable. Nowhere will he find thoughts and sentiments better expressed; for, their general author is none other than the Holy Spirit. Whenever He has not directly inspired them, He has associated Himself in a special manner with their composition."—Dom Besse.

THE VINE AND THE BRANCHES



ERE at last, in the Eternal City, I find the very picture of my Rocky Mountain chapel."

We stood behind the altar in the Church of St. Clement, admiring the mosaics. My companion, a missionary from the far West, had come to Rome with a double purpose. One was to gain the Jubilee Indulgence. The other was to encourage himself in what he called the near-the-altar method.

A little incident in San Crisogono had first called forth his eloquence. There, in a chapel to the left, lies open to view the body of Anna Maria Taigi, who, as maiden, wife, and mother, led the wondrous life which brought her body to rest here beneath the altar. As we paused, Father Angelus nudged me. Two little girls were kneeling in front of us, the last of a troupe that had finished their devotions, and whose merriments were now floating in through the windows. One girl rose and whispered an invitation to the other. But the face upturned in answer said, mutely but eloquently: "Oh, it is too nice here. Please let me stay." And, as we departed, the little one was still at her post, hands folded on the priedieu, all her soul in her eyes—"almost as beautiful," so my emotional pilgrim said, "as the dead saint on whom she was gazing."

"And she's no exception,"—so he ran on, as we turned into the pathway along the Tiber towards St. Peter's. "We don't understand the saints: children do. We admire the saints; children imitate them. Charity, heroism, asceticism, mysticism,—call it what you will—children breathe in its atmosphere. Keep sight of the children if you would have insight of the saints. 'Unless you become as little children,' said the Master. The Old Testament had said: 'Be saints, be ye holy, because I am holy.' The Old Testament is obscure; it can be understood only by the New. 'Be saints,' it says. We fall on our knees in reverence, but understand not. 'Become children,' says the New. The meaning is the same. But isn't it proof of our Lord's divinity to find in childlikeness a synonym of sanctity? Why, the highest reaches of modern prophets are but distant echoes of the child as interpreter of the saint! When does Heaven lie all about us? 'In our infancy,' says Wordsworth. And

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what are children? ‘Trailing clouds of glory from God who is our Home.’

“Yes, yes”, he continued, after we had paused to take in the Tiber, where it sweeps round from the Castle of S. Angelo down towards the island. “Yes, yes; the Romans were heroic. But I can tell you stories of the Rockies more worthy of Macaulay’s pen than Horatius at the bridge. There is young Joe Clark, for instance. Do you remember the story I told you about Joe?”

I remembered it. Father Angelus was a very emotional pilgrim, whose conversation, while entertaining, tended to run in fixed lines. One of these was the natural heroism of children, and this story about Joe was his favorite illustration. Joe’s story, in brief, was this: When asked about a piece of school mischief, namely, nailing a door shut to keep the other children out, Joe kept silence, in order to shield a companion, just as our Lord kept silence to save us. Joe was sent home, and remained in disgrace until his guilty companion, stung with remorse, made public avowal. Then Joe returned in triumph.

“Yes, Father Angelus, I remember it. It happened, I think, under your predecessor in the Rocky Mountain mission you started to tell me about.”

“So it was. Failing health drove me west, where Providence not only restored my health, but gave me supreme contentment as well. My predecessor lay buried on the mountain-side, leaving behind him the fame of a saint. The first Sunday among these mountaineers, mostly lumberjacks, gave me a great surprise. After the Offertory the children moved forwards into the sanctuary, boys right, girls left, leaving just enough avenue for the servers round the altar, and for the priest to get to communion-rail and sacristy. As Mass went on, surprise yielded to deepest consolation. Never had I felt so much at home at the altar. And ever since, when I see a priest saying Mass alone, the congregation scattered and far away, well, I pity him. I think he must be saying in his heart—and I know the altar, which is Christ, is saying loudly: ‘Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of Heaven’.

“Questions which I put to the children and their parents brought out this information: An old priest who introduced the practice, a pioneer from Westphalia, the founder of this Catholic colony in the

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Rockies, had himself hesitated at first. Then two decisive things happened. He made a pilgrimage to Rome, and came back full of the Catacombs. The long, deep stairways, the narrow avenues lined on both sides with graves, the tiny underground chapels into which these avenues merged—these were ever afterwards in his mind. In the chapel of the Popes in San Callisto he had said Mass for a company of pilgrims from his native land, while they all knelt round the altar and from the altar received Communion.

"The other deciding event happened soon after his return. Going into church one morning at recess time, he found the communion-gates thrown open, and the altar besieged with children who had taken his words literally, the very top step fully lined. His first reaction was amazement; the second was revelation. The children had bettered his instructions, and turned his sanctuary into a catacomb. From that day on the children occupied the sanctuary from the Offertory to the Communion.

"The story of Joe had sounded a bit strange, till I came to realize how wondrously open were the minds of those children to God. Nearness to the altar is nearness to Christ. In the sunlight of the altar the natural heroism of the child feels at home. The highest reaches of asceticism and mysticism are just on a level with the child. You asked me how asceticism should be taught to children. And my answer is this: The proper synonym for asceticism and mysticism is childlikeness. And childlikeness is a flower that grows from the altar which is Christ.

"I wonder," he said, stopping short, "if that is not the reason the first Christians were so childlike. Just imagine those growing thousands of converts, all living like one great family, with everything in common, each anxious to be foremost in honoring God and neighbor till their very enemies cried out: 'See how these Christians love one another!' Can you imagine anything more childlike? How far removed it is from our modern indifference, which allows us to sit intrenched in the castle of our concerns, careless of the neighbor who worships in the next pew! What reason is there for the tremendous difference, but that those early exemplars, being childlike in worship, inevitably became childlike in everything else?"

"Look here," he began again, as the heavy curtain fell behind us, and we stood within St. Peter's, "this church makes a child of every

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pilgrim who enters. At home only the children are simple enough to go straight on till they reach the altar. Adults sink into a convenient pew, the farther away, generally, the better. Here nobody remains at a distance. The altar is four hundred feet away; but nobody thinks of stopping till he reaches it. Look at the groups passing. Rich and poor, prince and peasant, here my Lord Cardinal and there the stout washer-woman, all by one common instinct are drawn forwards and onwards, and come to rest only when, like one great family, they kneel side by side in one undistinguished row round the body of St. Peter."

I tried to temper his enthusiasm.

"Don't forget that in the churches at home the presbytery is in front of the altar. If you have people act at home literally as they do here in St. Peter's, you will be running counter to Church law, which requires that lay people remain outside the sanctuary."

"You misapprehend me," came his answer. "Reverence and decorum there must be, or the house of God becomes again a den of thieves. The Church has never ceased to safeguard this decorum and reverence, always according to circumstances, in one way in the modern church building, in another way in the ancient. I am not advocating, God forbid, disregard for the liturgical laws suited to the modern tastes in church architecture. What I do advocate, and strenuously, is a preference for, and a return to, the ancient type of church, particularly that type exemplified here in St. Peter's. Surely you are not of those who would insinuate that St. Peter's itself is unliturgical. That is a paradox too great to be borne. If the Tomb of the Prince of the Apostles, which has stood open to pilgrims through the centuries—if this is not the beau-ideal of intertwined love and reverence, then what is? The uncompromising literalist who would frown even here, who would even reconstruct St. Peter's to suit his narrow notions, rather than yield his thoughts and fancies to the gigantic freedom of this heavenly spot—such a man is mischievous, because he is more Catholic than the Church herself.—

"No, no," he went on, as we came out and started for the tram that was to bring us to St. Clement's, "we need not quarrel. I merely insist on what I have heard you yourself maintain: The Incarnation means God near to man, with the obvious consequence of man near to God. Apostolic architecture is dominated by that principle, and return to it is one of the chief objectives in the restoration of all things in

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Christ. What I want is the *spirit* of St. Peter's, not a literal copying of its practices in churches whose architecture has not been governed by that spirit. Build in the spirit of St. Peter's. This central church of all the world is the simplest church in all the world. It is the grandest of course. Travelers have proclaimed its grandeur in all languages, and rightly. But its simplicity stands out more strikingly even than its grandeur. The smallest modern chapel is a labyrinth when compared with this gigantic simplicity. Take out your pews, take out your communion-railing, roll your pulpit back into the corner, bring your altar forwards—then only can you compete with the childlike instinct of St. Peter's, where the altar, which is Christ, has no rivals."

Finally we came to San Clemente, and to the end of our day's pilgrimage. We went deep down into what was the dwelling of St. Clement, third successor of St. Peter, part of which dwelling, according to de Rossi, was transformed into an oratory, a monument of the first century of Christianity in Rome. From here we had again ascended up into what was the second church of the Middle Ages, with its memories of St. Nicholas the Great, and of Saints Cyril and Method. Once more ascending, we had re-entered the present church, modern only when compared with the two that lie below it; but otherwise, with its court and portico and ancient choir, an example, in almost perfect preservation, of the ancient basilica.

Slowly we wandered through the church, round the choir, and are now behind the altar, in presence of the famous mosaic of the vine and the branches. Before our eyes is the cross, springing from the stem of the vine below, and growing far out over the walls, until it becomes a wide-branching vine-tree. On the cross with the Sufferer are twelve doves, symbols of the twelve Apostles. Below the cross are Mary and John. Peeping out through the twining foliage are the four great doctors of the Church, in the midst of other small figures, men and birds. At the base are the four rivers of Paradise, from which drink stags, symbols of the soul that thirsts for God, and peacocks, symbols of the resurrection of the body.

"Made in 1112 a. d." says my companion, glancing at his guide-book. "Not old in terms of Rome. But San Clemente, with its three churches rising one above the other slowly up from the depths below, is like the arch of eternity amid the sandstorms of time, ever all but buried,

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and ever rising from its grave, in the debris of centuries. And in that arch which thus bestrides the centuries, this mosaic is the keystone. What is Church History if not the Vine that never dies?

"In my poor mountain chapel," he concluded, "there are no mosaics. Bare walls o'ershadow the altar. But enter in, however lowly it be, and behold there the reality, whereof these golden mosaics are but the prophecy. Behold the children enter the church. They are the branches. The voice of the Vine sounds in their inmost ear: 'Suffer the little ones to come to me'. Watch them move forward and onward till they are within the sanctuary, grouped around the altar, which is Christ. Watch them through the solemn service, at the Offertory, at the Consecration, at the Communion. Watch the congregation, learning from their own little ones how to assist at Mass. . . . Watch all this, and tell me: Are not the living branches more beautiful than the painted branches? Do you wonder that, however sweet the draughts I am drinking from the fonts of the Eternal City, my soul is still more athirst for the wells that overflow in my own forest shrine? And I thank God, the last spot I say farewell to in ancient Rome is just this mosaic in San Clemente. I shall remember it in my last hour. Because whenever it shall please Christ to call me, I shall die with the eyes of those children upon my soul. If the branches that worship at the foot of the altar can be so tranquilizing and consoling, shall I fear the Vine that is worshipped on the altar?"

PATRICK CUMMINS, O. S. B.

Conception, Mo.



"Light—Life"

THE LITURGY AND FRANCE, III

THE NEW LIFE



PREAD of the Liturgical Movement. The movement continued to spread and extend itself into the various parts of France. At the present there is hardly a diocese whose bishop does not seek to encourage his priests in every legitimate way to preach the liturgical apostolate, which is in reality as old as the Church herself. Hence Dom Paul Chauvin writes of the religious and liturgical situation since the war that "all is now changed in France. The learned are studying texts and uncovering sources. Books and pamphlets for popularizing the liturgy are multiplying. The faithful are becoming more and more interested in liturgical problems." One priest told me that, according to his estimation, upwards of two hundred thousand French-Latin missals, of the St. André edition alone, are in actual use among French Catholics—a small number to be sure in proportion to the number of Catholics, but a promising one for so short a time. Nor were the innumerable traditional French missals (*Paroissiens*, as they are called) taken into account. These latter missals have indeed been in the hands of many for years; but they were until now only used with a somewhat unclear and vague understanding of their contents. With a tone of joy Dom Paul continues: "The return, moreover, to the traditional form of worship is accentuating itself more and more." By "traditional form of worship" he means not only that of the universal Church, but that of former France as well, when she was intimately united with the Roman Church, before the days of Gallicanism and Jansenism. In one of the interesting chats I had with him during my stay in Paris, he assured me that this return was not a mere fad for the time being. It is a tendency that is deeply rooted in the very ground of the Catholic heart itself, and hence is destined to last.

The Means. How this vital change in the spiritual life of the Catholics of France came about, is best understood from a rapid glance at the goodly number of well-organized means used to spread a better knowledge of the Catholic liturgy and sacred chant. I mention the chant because it is a most important item in any liturgical apostolate, and cannot be overlooked. Even one who has made but a flying trip

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through France cannot help but notice the many reviews, books, and pamphlets that are constantly being published on all the important phases of liturgy, sacred music, parish life in general, and particularly on active parish organization in connection with the liturgy. Other discussions, I found, treated of the intimate relations which liturgy bears toward society and the individual, toward the sanctification and salvation of one's soul, Christian perfection, and toward the moral, religious and social obligations that spring from the very nature of man himself.

Nor is this all. Mere print and paper was not *real* enough for the French clergy. An objection, they thought, might be raised, if this were all that is being done. They, therefore, over and above the doctrinal side of the question, resorted to a more practical and, if I may say so, a more human means. By it they expect in the course of time to bring the liturgy to the very "front door" of every Catholic within France. They are thereby actually making, out of what was once a question and a problem, a "vital and powerful fact." I am speaking of the so-called Liturgical Days, Gregorian Days, as well as Religious and Liturgical Art Days; not to mention the many recent dramas, lyrical plays, mystery plays, with liturgical texts and melodies as their basis, which enjoy great popularity wherever they are presented.

Liturgical and Gregorian Days. Sometimes a Liturgical Day and a Gregorian Day are united in one celebration. But more frequently one finds them separated, the one giving more emphasis to practical liturgical life in the parish, the other laying more stress on the proper and worthy rendering of sacred chant. In general the two have a number of elements in common.

As many of the faithful and their pastors as can, come together from all over the diocese to the diocesan see, or any other important city designated by the Bishop, on some appointed Sunday or solemn feast day, commonly once a year. Here all the faithful take part in the singing of the canonical hour of Terce, and the solemn or pontifical high Mass celebrated by the Bishop himself. A special sermon on the liturgy of the season or of the feast is given during the Mass. Sext follows, likewise sung by all in unison with their pastors. When the time for afternoon Vespers comes, all once more join in with one voice to chant the psalms of Vespers. The remaining part of the day is divided between conferences, instructions, and even illustrated lectures on the many inter-

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esting subjects pertaining to the liturgy and the religious chant.

Results of Liturgical and Gregorian Days. That these "Days" are a grand success throughout the land is evident from the keen interest taken by all, and from the great numbers that flock together to attend them; also by the vast social good and the immense spiritual benefits derived from them. They are giving to religious worship the splendor, dignity, and attraction which belong to it, and which had to a great extent been lost. They are giving back to the Sunday high Mass and Sunday Vespers the place that these should occupy in the daily life of every practical Catholic. Indeed, the Days are not only renewing liturgical life in general, but are very efficiently contributing to the restoration of parish life. Parish life and liturgical life are now for France, not only in theory but in actual practice, correlatives that cannot be separated. The progress of one depends upon the progress of the other. If anywhere the Catholic parish spirit is seen to be dying out, this can be traced back generally to the fact that the liturgical, social, Christian spirit either never was in existence, or that it was gradually lost. Monsignor Landrieux well pointed out the desired parish spirit in France when he said: "It is at the high Mass on Sundays that parish life principally manifests itself. It is there that the faithful find themselves united as one family in the house of the Father, to participate in the general life of Christianity, to come into contact there with their pastor, and through him with their bishop and the Pope." In fact, non-attendance at Sunday high Mass means extinction of parish life; return to Sunday high Mass means a reawakening of parish life, of truly Christian social life. And it is precisely this return to liturgical activity in the parishes that has been hailed as a happy result of the Liturgical and Gregorian Days in France. The Mass, Vespers, Benediction of the Blessed Sacrament, and evening Compline, celebrated on these days in a solemn and edifying way, form a living, persuasive demonstration of the deep spiritual advantages and beauties of the Catholic liturgy and chant. But particularly do they show to the faithful in a practical way what can be done by them in their own individual parishes, and how they should go about doing it.¹

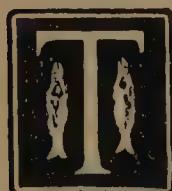
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¹ See A. Cabassut: "Journees Lit. et Greg.", in *La Vie et Les Arts Lit.*, Dec. 1923, p. 89.

The Editor's Corner

THE GLORY OF GOD



HE article on the burial of children in the present issue of *Orate Fratres* illustrates a point that goes far beyond the application to the topic treated. How often is not our religious conduct guided by the consideration of whether this or that prayer or action is indispensably necessary for our spiritual welfare? Or again, the motive for religious action uppermost in our minds is that of profit to ourselves.

Readers of *Orate Fratres* will recall that the appeal made in the name of the liturgical spirit has rarely touched upon that motive. We must all, indeed, keep a close eye on what is essentially necessary for our spiritual welfare. But is the whole motive for doing so, or for living up to the demands of our religion, that of our need? If so, it would follow that we should cease performing religious actions wherever they are not indispensably necessary for our salvation.

Christ came to earth for our salvation, to supply our need; but also for the glory of God. "Father, I have glorified thee on earth; I have finished the work which thou gavest me to do" (John, 17, 4). The purpose of the liturgy, according to Pius X, is the salvation of man, indeed; but primarily the glorification of God. We say *primarily*, for it is in dignity, in sublimity of motive, first and foremost.

The recognition, in theory and act, of what we might call the primacy of God is basic in the liturgy as a whole, and in every larger aspect of it. No reason for surprise in this, since the origin of the liturgy is immediately and meditately divine.

According to the words of the Canon, the Mass is also a "Sacrifice of Praise". The divine Office is pre-eminently the song of praise of God, rather than a prayer of propitiation and supplication merely; though it is also a powerful prayer of sanctification of self. Everywhere the liturgy resounds with the "joy of praise", the supreme joy of giving to God for His own sake.

The creature is by no means neglected in the liturgy. It receives

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its due attention; but always in its proper relation to the eternal Being of God. In the Sacrament of Penance imperfect contrition suffices; but perfect contrition should be aimed at as the ideal. The entire liturgy breathes this ideal, expressing sentiments of this love of God for His own sake. Its entire inspiration is towards God, is theocentric and not egocentric, as the phrase goes.

To those of our readers, and they are by far the majority, who have felt the inspiration of the liturgy, this is a matter of common knowledge, and of frequent inspiration in life. May it also be in them an inspiring flame of divine life that enkindles other hearts.

Once this keynote of the spiritual life, of all life, is grasped, nothing less will be found to suffice. If it should become the inspiration of many souls, what a difference would it not make in the daily lives of men, in the world at large! Truly would Christ then be coming into His own; then indeed would the life of men become the greater fulfillment of Christ.

A FRANK APPEAL

With the next issue, *Orate Fratres* will complete its first year of life. For some time the various angles of editorial work and worry have engaged the attention of the Editors and the publishers in regard to the fast approaching second year and second volume. On one point all subscribers can help to make our work easier—by announcing at once that their subscription is to continue another year, and remitting the subscription price at the same time.

None of our ventures have aimed at financial success—neither the Popular Liturgical Library, nor the review. It is consequently impossible for us to undergo the inconveniences that business men will suffer temporarily for the sake of later and greater gains. Subscribers to the present volume have been exceptionally prompt in their remittances, so that our troubles in this regard were reduced to a minimum. We kindly request all readers interested in the cause, which they are championing with us, to continue this attitude. The Liturgical Press will be reluctantly forced to discontinue sending *Orate Fratres* to those who have not announced the renewal of their subscription by the appearance of the first number of the second volume. Prompt attention to this matter by our readers will be gratefully acknowledged and appreciated.

The Apostolate

"That Christ be formed in all" — Pius X

THE APOSTOLATE



URING the opening weeks of the school-year it is opportune to remark again, how eagerly the young take to a fuller appreciation of the liturgy. Every effort to make Christ and His message of truth better known and loved through the liturgy seems blest with success beyond expectation. Should we not expect to be successful? There is something in the inner and exterior life of the Church for every noble craving of the soul. The youthful and unspoiled faculties naturally respond to this appeal: the heart feels soothed and elevated by the sublime sentiments of divine love and mercy; the mind is satisfied by the unlimited richness of truth; the will is impelled and strengthened by the zeal of God and the fervor of the Saints; the senses are refreshed by the variety of the seasonal colors, the soulful melodies, the sweet-smelling perfumes of incense and flowers; the whole man finds charm and delight in the liturgy. If the interest of the young is cultivated by a more intelligent familiarity with Catholic worship, the good work surely promises a bountiful increase.

It has been the aim of *Orate Fratres* to inspire its readers with the proper interest and to help towards a better understanding of the mind of the Church. The seed is bearing fruit. From the College of St. Catherine, St. Paul, Minn., we hear that the Senior students are subscribers to *Orate Fratres* and are enthusiastic readers, as the following few random quotations from elicited reports indicate.

"It would be impossible for anyone who reads it [*Orate Fratres*] regularly to be unaffected by its spirit. He would surely carry away with him a deeper understanding of his religion and a truer devotion for all the ceremonies of the Church."

"There is something of interest and importance there for me. It is my business to make use of my opportunities."

"It seems strange that a few words [of the Mass of Septuagesima

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Sunday] can contain such depth of meaning, such breadth of application. No wonder there is such merit in attending Mass often, if, aside from the great sacrifice of Calvary being repeated on the altar, we receive inspiration for our entire life."

Another student remarked, after reading an article: "It revealed the present situation of Christ's Church and fired me to join with others in a crusade 'to re-establish all things in Christ', to bring them under His headship, to gather souls to Him."

Another reader says: "This article has given me a longing for that inner spiritual life without which we are constantly groping for something that can satisfy us. It makes one meditate on the mysteries of our holy religion."

With good reason the guiding spirit of this new liturgical appreciation at St. Catherine's could add to the report from which we quoted: "The results were more than satisfying to me, for I felt that love of the liturgy and desire to know more about it—had taken root. The quotations I have chosen from their papers indicate how deeply impressed the students were with the message of *Orate Fratres*. They liked the idea of 'union with the priest' in praying the Mass. They felt that a circulating magazine coming every month would feed their new interest better than a book would. They found themselves pricked to self-examination and won to reflection upon the significance of mysteries they daily witness. They were aroused to a sense of their own responsibility in making the liturgy loved. They were prompted to greater zeal and more frequent prayer. All testified to an increased curiosity about the missal and to a resolution about being more attentive at Mass."

In the last issue of the Apostolate an account was given of the flourishing liturgical activities at Marygrove College, Monroe, Mich. A more recent communication from that institution brings the highly commendable news, that the elective class in liturgy "was changed to a freshman requirement, two hours a week the whole year, one hour lecture, one hour quizz with required reading and written reports—and for this year a requirement not for the freshmen only, but for the whole school. Every student in the school will be required to buy a missal and will be taught how to use it. The freshmen will have grown up with it for four years before they leave school. Moreover, it will per-

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meate the school with liturgical talk. Also the moral effect on the Mission schools will be great, and it is hoped that the spirit will spread from the students to their parents, relations, benefactors, friends, and enemies."

The noble zeal of the religious teachers, fostering the liturgical movement in such an effective way, is more than ephemeral enthusiasm. During the summer retreats they have made it one of the special objects of their prayers to call God's blessing upon their efforts, because the increase of liturgical zeal was recognized as an inestimable force for growth in personal piety, and consequently for greater efficiency in teaching according to Catholic principles.

What is more easily accomplished in the schools will aid in introducing the liturgical spirit among the people, particularly when the beginning is made by reciting the Mass with the priest. Father Roney of Dougherty, Iowa, has informed us some time ago of his success. "In this parish", he writes, "we began to practise reciting the Mass with the school children. We took first the high school room as a class and went through it in the class room, then in the chapel at a Mass by themselves with a Sister leading. Then we added another room that at Sunday Mass could join the older ones, after reciting it with me in the class room. Now we have the six upper grades reciting and they will do this all through Lent at the early Mass. We took some of the older people at a P. T. A. meeting and we expect to repeat this till we get them to recite."

We are confident, that by this time the zealous pastor's work has been blest in a way to meet his own satisfaction.

A Catholic community, and certainly the Catholic school, has a library, which in our day is becoming more and more an influence in stemming the tide of bad literature by presenting reading-matter to suit the Catholic taste, and in developing that taste by encouraging good reading. A laudable suggestion to such libraries is contained in a letter from Mr. E. Benson, San Francisco, Cal.

"You will be interested to know that the Catholic Library here at my suggestion is taking the *Orate Fratres* and the librarian, Miss Brainard, told me a short time ago that so many young men come in to read and that they 'spy' this little magazine and pick it up and sit down for an hour at a time reading it! It all goes to show that there

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is decidedly a place for your little paper and that many of us are now getting something that we long have felt a need for."

LITURGICAL BRIEFS

James Duffy & Co., of Dublin (38 Westmoreland Street), have issued a revised edition of their *Excerpta e "Rituali Parvo."* It contains the rites which priests are often called upon to administer outside the precincts of the church, and a well-selected number of blessings of frequent use. The print is excellent and large, the price very moderate (3s. 6d. to 5s); and the book is well bound. The revision moreover brings it into conformity with the latest edition of the *Rituale Romanum*, so that the book can be highly recommended in its every aspect.

The Midwest Ecclesiastical Merchants Guild met in St. Paul in June. One of the features of the meeting was an address by the Reverend William Busch on "The Liturgical Movement as Related to Church Art and Merchandise." The text of the address appeared in two issues of *The Catholic Bulletin* of St. Paul.

According to the New York *Catholic News* His Grace, Archbishop John McNicholas, of Cincinnati, included instructions on the liturgy in the retreats for layfolk given in Mt. St. Mary Seminary, Norwood, O., during the summer. "These instructions are an interesting feature of the retreats as conducted by Archbishop McNicholas, who is an advocate of the liturgical movement, which has been growing during recent years."

The new quarterly, *Thought* (June, 1927), has an interesting article on "Montessori and Religious Instruction". Non-Catholics especially have made much of the Montessori method, some of them lamenting that Madam Montessori had neglected the religious element in her system. It comes as a pleasant surprise for the uninitiated to hear of her thoroughly Catholic soul, and of the full application she made of her method in the instruction of children in the Catholic liturgical worship and faith. "Certainly," comments the article, "there is a reality given such instruction that no amount of memory work could ever obtain, and it may be said, indeed, without exaggeration, that children so instructed are ready to live through the liturgy of the Church."

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THE LITURGY OF THE SEASON



WENTY-FIRST Sunday after Pentecost. On this and the following Sundays our life on earth is considered in the light of the second coming of Christ. On the preceding Sundays life was pictured as an exile. Today the Church in her liturgy portrays it as a battle which we must wage against our enemies and of which we must render an account to our supreme Judge.

The Introit pictures the Creator and Redeemer seated on His throne to pass judgment: "All things are in Thy will, O Lord; and there is none that can resist Thy will: for Thou hast made all things, heaven and earth, and all things that are under the cope of heaven: Thou art Lord of all." To this Lord we must render an account of our cowardice or bravery, as we have succumbed to or triumphed over our enemies in the battle of life. "Blessed," He declares, "are the undefiled in the way."

In the Epistle St. Paul encourages us to arm for the conflict and to fight: "Be strengthened in the Lord, and in the might of His power. Put ye on the armor of God, that you may be able to stand against the deceits of the devil." The Christian knows the enemy, the devil, and his treachery and deceit. St. Paul fortifies the combatant with the armor necessary to conquer the foe: "Stand therefore having your loins girt with truth . . . the breast-plate of justice, and your feet shod with the preparation of the gospel of peace; . . . the shield of faith . . . the helmet of salvation . . . and the sword of the Spirit which is the Word of God." All of these weapons the Christian soldier must be able to use in season and out of season, but especially "in the evil day". In the evil day, and particularly in the last days, the devil will try his utmost to lead us from the path of righteousness; but the Christian must wage battle to the bitter end so that he may stand perfect at the final

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coming of Christ for the judgment. Besides the weapons St. Paul enumerates, we must rely on the assistance of God: "Lord, Thou hast been our refuge from generation to generation" (Gradual).

The eternal Judge will pass sentence upon us on the day of the great reckoning. An account will be demanded of our stewardship. If we fought like valiant soldiers in the battle of life against our principal enemy, sin, the Judge will be magnanimous and grant us a royal pardon and a reward exceeding great. The reward meted out to us will be according to the measure of our love of God and love of neighbor. In the same degree in which God forgives us the offenses committed by our cowardice during the battle, we must show mercy to our fellow-Christians: "I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? . . . So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts" (Gospel). God will reward us for our love; we shall carry off the spoils of the enemy, and increase our spiritual possessions by the performance of good works, "that safeguarded by Thee from all evil, we may give ourselves with fervor to the doing of good works, to the glory of Thy holy name" (Collect).

Twenty-second Sunday after Pentecost. The thought of our final perfection permeates the Mass of today: "If thou shalt observe iniquities, O Lord, Lord, who shall endure it? for with Thee is propitiation, O God of Israel" (Introit). We are, as it were, placed before the judgment of God, and, laden with guilt, we appeal to the merciful Judge and obtain pardon.

In the Epistle St. Paul expresses the tenderness of the Church for her children. But his chief concern is our perfection: "We are confident in the Lord Jesus, that He who hath begun a good work in you, will perfect it unto the day of Christ Jesus." It will be necessary to have arrived at perfection when the Savior will come for the final reckoning. It is not sufficient to have at one time begun the good work; perseverance in good to the end wins the crown. Paul dwells on the perfection of man by charity. Pure love of God is our greatest guarantee that we will be "without offense unto the day of Christ." For if we truly love God and seek to walk the way of His commandments, our evil nature and the assaults of the enemy will not be able to influence us. We shall

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be as trees laden with rich fruits of justice and sanctity. Love of God and love of neighbor promote the growth of these fruits in us and will ripen to maturity in sanctity. This is echoed by the Gradual: "Behold how good and how pleasant it is for brethren to dwell together in unity." All of us are members of the mystic body of Christ, and we must be united by the common bond of brotherhood—charity.

The Gospel is a perfect illustration of how to practice this God-inspired virtue of charity. There is perhaps no other section of the Gospel which shows the divine greatness of the Savior to better advantage. His enemies try to ensnare Him in His speech. But the cunning of the Pharisees is of no avail. Self-condemned they stand before their victim: "Whose image and superscription is this? . . . Render therefore to Caesar the things that are Caesar's; and to God the things that are God's." Charity, or love of God, demands that we render obedience to Him. Now man, the image and likeness of God, is composed of body and soul. The body must render obedience to temporal authority as long as this is not contrary to the law of God. The soul, however, belongs to God alone and must render obedient service to the Creator of "His own image."

When we shall appear before the tribunal to hear our sentence, our virtues and good works will be the deciding factor. But then also "give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince" (Offertory). Holy Mother Church by her liturgy teaches us the words we are to address to our divine Savior. Sometimes it is a cry of distress, sometimes a shout of joy or gratitude, but more often a fervent petition, such as that of today's Collect: "O God, our refuge and our strength, who Thyself art the fountain of all piety: look down, we beseech Thee, on the fervent prayers of Thy Church: and grant that what in faith we ask, we may in all profitable fulness receive."

Twenty-third Sunday after Pentecost. The Mass of the present Sunday prepares us yet more for the end of the world. The parable of the Gospel describes the second coming of Christ. When Christ will come, all sickness will be cured. "And the woman was made whole from that hour." Not only will all maladies be at an end; our bodies, too, will be transformed and raised to life: "Give place; for the girl is not dead, but sleepeth. . . . He went in and took her by the hand.

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And the maid arose." In our prison-life on earth we are consoled and encouraged by the thought of our future resurrection. Death should have no terrors for us, for if we walked the way of God's commandments, or if perchance we left this path but returned again to it, He will also take us by the hand and lead us into His celestial mansion. Truly death is only a sleep, and life nothing but a nightmare.

St. Paul teaches the resurrection of our bodies in the Epistle: "But our conversation is in heaven, from whence also we look for the Savior, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself." This is the reward promised to those exiles who consider themselves strangers on earth and long for their heavenly home. These, in their longing for their heavenly home, walk the royal road of the cross. Quite different is the recompense held out to those who are the enemies and revilers of the cross. "Whose end is destruction . . . and whose glory is their shame." Such as these will hope in vain that their name be inscribed in the book of life. Their names will be entered in the book of eternal death.

In order that our names be entered in the book of life, it is necessary for us to stand trial at the judgment, for only then will our bodies rise gloriously to a new life. And in order that we be acquitted at the trial, we must now shake off the bonds of sin and passion. It is not alone sufficient to cry to the Lord from our prison, but our prayer must come from a pure heart, for only then will the Lord hear us: "Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you" (Communion). And for what should we pray? The Church herself teaches us a prayer for this purpose: "Absolve, we beseech Thee, O Lord, the sins of Thy people; that we may be delivered, by Thy goodness, from the bonds of sin which, by our frailty, we have contracted" (Collect). Such a cry for a hearing, uttered by a contrite heart, the Judge will hear. He will not only raise our bodies to a life of glory and eternal happiness, but He Himself will be our reward. We shall be liberated from our prison; for then even during our exile "our conversation is in heaven."

Twenty-fourth Sunday after Pentecost. The holy year of the Church is at an end. It was a holy year, for during it the Church obtained many graces and spiritual joys for us. Its close must encourage

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us to perseverance in our good works; but it must also arouse the negligent and lukewarm to new fervor. The Mass of today is itself a powerful sermon to this end.

The Gospel is the Church's last solemn admonition to penance by pointing to the last judgment and its terrors. From the description of the destruction of Jerusalem, the divine Judge passes to a description of the end of the world. This end will come unexpected, without any previous signs: "For as lightning cometh out of the East, and appeareth even unto the West, so shall also the coming of the Son of man be." And then shall the sun and moon be darkened and there shall be much tribulation until "they shall see the Son of man coming in the clouds of heaven with much power and majesty." And as certainly as the eagles will gather where the body will be, so certainly the Son of man will come; "Heaven and earth shall pass away, but My words shall not pass away."

We know not when it shall come to pass. Therefore St. Paul exhorts us in the Epistle to a worthy walk of life so that we may be prepared for the coming. In touching words he maps out a life-program for us. We must grow in the knowledge of God and in good works: "That you may be filled with the knowledge of the will of God . . . being fruitful in every good work." Like trees planted near the running waters must the Christians be, if they are to bear fruit for eternal life. Christ delivered us from the power of darkness and transplanted us into the kingdom of His Church, that as trees, receiving our nourishment from the running streams of His sacrifice and sacraments, we may merit heaven. In all patience and long suffering we must joyfully hope to bear fruit and give "thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light" (Epistle). To participate in "the lot of the saints in light", we must walk the way of light, become children of the light, by shunning the works of sin and darkness. Our strict adherence to the program mapped out by St. Paul will lead us to become children of light, yea, light itself.

Armed with the weapons of patience and long suffering we can joyfully continue our journey. But frequently we must also call upon God to assist us in our struggle: "Stir up the wills of Thy faithful, O Lord, we beseech Thee; that more earnestly seeking after the fruits of good works, they may receive more abundant helps from Thy mercy"

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(Collect). It is a genuine petition for the end of the year, with a hidden promise to make good use of the grace to be bestowed upon us in the coming year. The Lord will graciously hear our supplication and will convert our hearts and free us from all earthly desires, so that "we may go forward to desires of heaven" (Secret). The Lord will fulfil His promise if we do our part faithfully: "Amen I say to you, whatsoever you ask when you pray, believe that you shall receive and it shall be done to you" (Communion).

CUTHBERT GOEB, O. S. B.

St. John's Abbey



"Throughout the liturgical year the worship of the Church is a kind of sacred drama, a Divina Comedia, commemorating with dramatic symbolism the life of Him who gives meaning to our religious worship. The ceremonial of the Church has crystalized the most significant of man's religious emotions and provided him with a dignified expression of all the requirements of the homage due to the Most High, varied to fit the seasons of the ecclesiastical year and varied to accord with the fluctuating spiritual needs of the worshipper."—Rev. W. J. Lallou.

THE LITURGICAL MOVEMENT

(Editorial Note: The following pages constitute the latter half of an address delivered at a regional meeting of the Priests' Eucharistic League, held in Buffalo, at the end of August.

With the next issue of *Orate Fratres* [No. 1 of Volume II], the Editors will begin a series of articles in explanation of the basic ideas of the movement of which their review is an avowed organ.)

AVING pointed out that it is not primarily a movement for more art in our churches and in our services, and that the *Missa Recitata* is not part and parcel of it, I want to say: that the Liturgical Movement has for its purpose to put the liturgy into our lives; that the centre and very heart of the liturgy is the holy Mass; that, therefore, the main purpose of the Liturgical Movement is to put the holy Mass into the very centre of our lives and to make it and what it stands for, the vitalizing and directing principle of our lives.

I here make three assertions: allow me to explain them.

The first is that the aim of the Liturgical Movement is to put the liturgy into our lives. Of this there can be no doubt. This is the import of the oft-quoted words of Pius X. He wanted the Christian spirit to flourish again among the faithful; he pointed out that the place where it is acquired is the Christian temple; that "its primary and indispensable source is the active participation in the most holy mysteries and in the public and solemn prayer of the Church." In other words: he wanted active participation in the liturgy that thereby the Christian spirit might be generated and flourish in the hearts of the faithful and permeate their lives.

Let us note well what Pius X understands by the liturgy. It is not mere ritual: active participation in it did not mean for him merely an explanation by the priest to the people of "ritual formulas and ceremonies", of "dogmatic and symbolical meanings and their historical origin", useful and necessary as this knowledge may be "for rendering the meaning of the Sunday, or the participation in the mysteries and other functions of the Church properly intelligible, instructive, attractive, and fruitful".¹ For Pius X the liturgy is "the most holy mysteries" and "the public and solemn prayer of the Church": it is the sum-total of the feasts which place before us the mysteries of God and Christ, of

¹ Beauduin, *Liturgy the Life of the Church*, p. 10. POPULAR LITURGICAL LIBRARY, Series I, No. 1.

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our creation and redemption and sanctification; of the rites by which we are sanctified and prepared for union with Christ; of the holy Sacrifice by which we honor God and are mysteriously united with Him through partaking of the flesh and blood of the sacrificial Victim; of all the words and ceremonies by which we express our relation to Him, praise Him, confess His truth and power and goodness, and implore His mercy and bounty for all our needs. The liturgy is, therefore, the substance of Christian faith and practice, expressed in the language, the gestures and the symbols of prayer—of the official prayer of the Church.

The liturgy has as its centre Christ; it sprang from the words: *Do this in commemoration of me.* The love of His disciples for Him moved them to commemorate not only the Last Supper and the sacrifice of the cross, of which it was the anticipation in a mystical and mysterious way, but all the events of His life, all His words and acts. It led them to retain faithfully and use religiously whatsoever He had instituted for salvation. Convinced that He was the Son of God, the Mediator by whom they could approach God, the only one capable of rendering perfect homage to God and salvation to themselves, and loving Him with a loyalty and devotion that knew no bounds, their commemoration of Him was not a casual and mechanical affair, but an act into which they entered with their whole soul, hoping thereby to get to love Him more and to become more like Him, that they might become united with Him here and hereafter.

Thus the liturgy was for the early Christian the expression of his devotion to Christ and therefore also the inspiration and guide of his life, which was in Christ and for Christ. His worship modeled his life, and the *lex orandi* [rule of prayer] was for him not only the *lex credendi* [rule of faith] but also the *lex vivendi* [rule of life]. Such devotion to Christ and such a life in and for Christ is what Pius X meant by "active participation in the most holy mysteries and in the public and solemn prayer of the Church." He meant that our soul should penetrate the mysteries of Christ and His Church in a way that would make it vibrate with faith and love, . . . love, that would unite it with Him, through the Church as His mystical body, so as to lead a Christ life. This is what the Liturgical Movement seeks to bring about: a sense of what the liturgy is, a rechristianization of the spirit which brought it forth and which derived from it the nourishment that made Christian

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life flourish and produce the fruit of Christian virtue. This is putting liturgy into life. Liturgy is the life of the Church; it must become the life of our lives, if we are in intimate contact with it.

The Liturgical Movement aims not only to put the liturgy into our lives, but to put the Mass, which is the very heart of the liturgy, into the centre of our lives—to create in us a eucharistic atmosphere in which our soul lives and moves and has its strength. It can seek nothing else, if it would remain true to history, reason, and dogma.

I stated above that the Christian liturgy had its origin in Christ's words: *Do this in commemoration of me.* It was in obedience to this injunction that the Apostles and the first Christians gathered for the "breaking of the bread" (Acts 2, 42-46). "For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord" said St. Paul (I Cor. 11, 26), voicing their belief. The very names by which the Eucharist was commonly known among them: "sacrificium," "sancta," "oblationes" or "oblata", show the oblational aspect under which they regarded it. The Church of all places and all times has therefore regarded the altar on which the commemoration of Christ's death is effected by its mystic renewal, as the hearth around which to gather her children; she has regarded the sacrifice offered thereon as the supreme act of her homage to God, which she, as one with Christ, offers to the Father. For centuries this was the great liturgical function, around which the other liturgical acts were grouped, and from which they derived their efficacy, just as in the sacrifice of the cross all graces and blessings had their primal source. So it remained until well into the Middle Ages, when the Real Presence began to be emphasized, and the element of the divine personality in the Eucharist began to overshadow the element of sacrifice. Yet, the Council of Trent, in speaking of the Mass, in the 16th century, states as Catholic doctrine the following: "Among all the acts in which the faithful may participate there is none so holy and divine as this august mystery." None will question that even in our own day, this is the Catholic doctrine, whatever the views and practices of individuals may be.

The earlier Christian emphasis of the Mass as a sacrifice and the supreme act of worship was in accord with the sentiment of all nations of antiquity, among whose acts of worship of the Deity the sacrifice was always regarded as the most important. In it they saw the means

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of expressing symbolically their recognition of God as the Creator, the supreme Lord and Master of all things, of their very life; their craving after union with God by partaking of the flesh of the victim that by immolation had been consecrated to Him. Only the revolt of the human mind in modern times against God and His Church has dulled its power to understand the primary and necessary role of sacrifice in the expression of man's worship of God.

Dogmatically, the supremacy of the Mass over all other liturgical and non-liturgical acts of religion is well-established. If the sacrifice of the Mass and the sacrifice of the cross are substantially the same and Christ is therefore also in the Mass the priest and the victim (*Sess. XXII, Cap. 2*), then we have in the sacrifice of the Mass the act of a God, of a value and efficacy infinitely superior to all other acts of worship, even though they be liturgical and therefore official acts of the Church who is the Spouse of Christ and mystically one with Him.

The Liturgical Movement is, then, really seeking nothing new; it is only seeking to bring back to the Christian people the deeper consciousness of what history, reason, and dogma tell us is the supreme act of divine worship. It wants to emphasize the sacrificial aspect of the Mass and revive the attitude of the early Christian ages towards it as the continued realization of the sacrifice of Christ on the cross. It wants to renew in us the conviction that it is the most efficacious act of worship, because by it not only we act; but Christ acts with us as our head and we with Him adore the Father and He intercedes in our behalf. It aims to make holy Communion an integral part of the sacrifice for all that assist at it, and thus quicken the sense of union with Christ in the communion with His flesh and blood in accordance with the words of St. Paul: "We, being many, are one bread, one body, all that partake of one bread" (I Cor. 10, 16). It hopes to renew in our times, the consciousness of our duty, as members of His mystical body, to lead a life of sacrifice, as St. Paul says: "For let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But emptied himself, taking the form of a servant . . . (Philip. 2, 5-7). It would, therefore, have the faithful assist at Mass with hands full and with hearts full—with hands full, that is, with some resolution of sacrifice and self-denial to be laid on the paten; with hearts full of the determination to practice that self-

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denial during the day for the love of Christ, in order to die with Him to the world and the flesh, and to live with Him and in Him a new life. It would, therefore, have every Christian desire that, as the symbols of his life, bread and wine, are offered in order that they may be seized by Christ and converted into His body and blood for a mystical immolation of Himself to the Father, so Christ may take hold also of him and transform him along with these symbols, giving him His own life.

The Liturgical Movement is not satisfied with this, though to achieve this attitude toward the Mass is its chief desire. It would exhaust the treasures that the Church has gathered around the Mass in the course of the centuries. Therefore, it seeks to induce the faithful to use, intelligently and prayerfully, the very words of the Mass, that thus they may be more closely united with the Church and with Christ, and with Him in His Church celebrate every day of the liturgical year in the sentiments and with the fruit peculiar to each. It would teach the faithful to penetrate deeply into the text of the Missal, and carry with them throughout the day or throughout the week some of its words, so full of practical instruction and potent prayer. It thus seeks to make the Mass the centre around which our daily life revolves, and Christ's spirit of self-immolation for the glory of His Father and the salvation of His brethren the model which shapes our life's course. In a word, it seeks to create a eucharistic atmosphere in our hearts, permeating our lives and making us bring forth works pleasing to God, because performed in and with Christ.

Having said thus much on the Liturgical Movement as related to the Mass, I need say little about it as related to Sacramental Devotion. It is perfectly clear that, if it seeks to make the Mass and Christ in the Mass in His spirit of perfect submission to the Father and self-forgetful charity for His brethren the pivot upon which our lives turn, it fosters also the most ardent devotion towards His sacramental presence in the Eucharist. Lovers of the Mass and of communion with Christ in the Sacrifice will cherish Him also as abiding with us in the tabernacle, for His sacramental presence there is the effect of His immolation and, in a sense, a continuation of it. They will leave nothing undone to show Him the reverence and love due Him and to get others to do the same.

But there is one thing that he who loves Christ in the tabernacle in the spirit of the Liturgical Movement will never do—he will never

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let his love for Christ in His sacramental presence in the reserved species induce him to forget that the Mass—the Sacrifice—is by far the more important thing. It is the sacrifice that Christ Himself had more at heart; it is this that He instituted. Reservation of the consecrated elements is the work of His Church. They are primarily destined for consumption, that thus union with God through Christ's immolated body may be achieved. Their reservation, therefore, also has for its primary purpose consumption by those unable to assist at the Mass. For centuries there was no attempt made to surround the consecrated species outside of the Mass with the splendor and trappings of glory with which we love to surround it in modern times, making the abiding of the God-man among us seem more important to the ignorant, who are prone to judge values by outward appearance, than the renewal on the altar of the tremendous sacrifice of the cross. The Liturgical Movement has no desire to do away with external honor and adornments for the Sacramental Presence. But it does want us to take all precautions to make the people understand that no liturgical function involving merely the sacramental presence can possibly have the spiritual dignity and efficacy of the Mass, wherein Christ is the principal agent, as He is not in any function with the consecrated Species, even if exposed solemnly in the monstrance or carried in solemn procession. Should there be danger that the faithful attach more importance to benediction of the Blessed Sacrament after Mass than to the Mass itself, they should be instructed, and the benediction rather be omitted than that it should give rise to a misunderstanding of relative values.

May I close these brief words on the relation of the Liturgical Movement to Sacramental Devotion by the following apt words of Father Kramp, S. J.: "Human love has its abysses and dangers as we know from history and from daily experience. If you would be guarded from these let the Church be your teacher and the liturgy your norm of eucharistic love. Let the liturgy be as the sun of your eucharistic life, giving light and heat and power. The liturgy will teach you dignity of manner, will carry your sentiments aloft to the purest heights, will fill you with a love that is deep and true, the love which Christ Himself maintains in the Holy Eucharist." (*Eucharistia*, page 188.)

In conclusion of this paper just this word: Many are not gauging correctly the importance of the Liturgical Movement. It is not the

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work of a few enthusiasts or faddists, though there may be some such among its promoters; nor of a single religious Order. It is a movement inaugurated by the head of the Church,—bound to be fruitful because the creative power of the Holy Ghost impregnates it. Its promoters have made and will make mistakes, but it will go on until it has produced the fruit desired by God—provided we consent to be tools in God's hands. But the end will not be achieved unless we work hard and in patience. The new City of God will not be built in a day!

ALCUIN DEUTSCH, O. S. B.

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"When hearing Mass, we not merely assist at the rite, but we are (or should be) offering ourselves as part of Christ, the Divine Victim. But is not this blasphemy? It would be were we to claim to be part of Christ materially, as, for instance, His hands are part of Him. But in virtue of our incorporation with Christ, by the grace of the Holy Spirit, at our Baptism—the constant condition of a baptized soul free from mortal sin—we are mystically members of the body of Christ, our Head. . . . 'Mystical' is not the same as 'unreal' or imaginary. And it implies far more than a moral bond between us and Christ. When our Lord redeemed us on Calvary . . . He did not just pay for us with His precious blood, and then send us free. He did far more, and took us into Himself. In the mystical, but very real, and by no means figurative sense, He united us to Him."—Rev. F. M. deZulueta, S. J.

THE SPIRIT OF PRAISE



T. FRANCIS may be truly called the poet of Nature, the liturgist of praise. His soul, Aeolian-like, vibrated to the zephyrs of creation's praise. His life was one long paean of worship.

The young Francis, to whose lyric notes the streets of Assissi resounded, was destined to be the joyful saint, wandering along the Italian roads, singing the praises of his Creator. Endowed with a voice, sweet and pleasant, the erstwhile gay companion who sang of love and romance was to consecrate his voice to higher service, the liturgy of praise. His voice, *vox ejus, vox vehemens, vox dulcis, vox clara, voxque sonora*, became the medium of expression of a soul also vehement, sweet, and clear. For, full of this feeling of praise, the saint would break forth spontaneously in French, and it was nothing strange to hear wood and forest reverberate to Francis' voice as he chanted on his way the praises of his Creator.¹

From the beginning of his conversion this inclination towards praise was marked. By his conversion Francis' character was sublimated, not deformed. It did not occur to him to stifle his love of music or renounce the pleasures of song. When nothing better presented itself, the joyful saint would take two sticks of wood and imitate, violin-wise, the manners of the musicians of his day. All his life he retained his love of music, and did not think it amiss to seek consolation in music's soft notes. For in Francis there was ever a robust simplicity. Not always did his followers rise to the same heights, and on one occasion the gentle saint had to suffer an indirect rebuke from one of them. Illustrating to what extent the sons of the world were blind to the things of God, St. Francis spoke of what no doubt was nearest his heart at the moment—music. Formerly, he said, musical instruments were consecrated to God's service, but men in their waywardness and corruption seek there rather the mere pleasure of the ear. And to show that something higher was to be expected of music, he said he should like if his companion would procure a lute so that some solace might be obtained for Brother Body in its many sufferings. The brother, however, refused. He feared his

¹As his biographer, Celano, puts it: "Cum per quamdam silvam laudes Domini lingua francigena decantaret . . . magno exhilarationis gaudio, coepit alta voce per nemora laudes Creatoris omnium personare."—*1 Cel. vii, 16.*

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being suspected of excessive levity. Wherein he showed himself but half-Franciscan; . . . the following night the soul of the saint was ravished with heavenly harmonies, unheard by all save him.

Fully to appreciate the height of this sublimation which made possible the charming *abandon* of his life of praise, two important factors must be borne in mind. On the one hand Francis had wedded Lady Poverty, and on the other, he had begun to see things through eyes of wonder, if not indeed, with the eyes of God Himself.

It was by means of poverty that Francis attained to the full expanse of praise. For in his conception of poverty lay for him a truth of utmost significance. To take a mere external view of poverty is to fail to recognize this. His was the poetic glance which, uniting fancy and reason, goes deeper to the heart of things than mere abstract theorizing. With him poverty had received a transcendental interpretation, as it were, for it symbolized freedom of spirit and a certain self-possession of soul. Man, rising above all contingencies, was self-possessed and free for the *élan* of spirit to its home in the Absolute. And thus freed from the things of earth, he became possessed of the truth and beauty which lie at the heart of things. His scale of values was reversed. For the earthly man regards as exclusively his, what belongs to him by right of private property; for the *poverello* all was his, the whole creation at large. A scene from the *Fioretti* (c. x111) will give us a glimpse of the truth of this.

It was just an evening such as one might expect in the Umbrian valley. The country-side lay in an attitude of prayerful silence. The setting sun was sending its last rays of glowing light, like tapers all aglow, and vapors mounted up against the clear blue sky, like incense from one grand thurible. Beside a village-gate the little Francis and the handsome Masseo meet, and together conversing they approach the way-side fountain, there to wash from their feet the accumulated dust of the day, and partake of the food they had gathered at "the table of the Lord begging alms from door to door". But the saint had scarcely received anything, says the *Fioretti*, his appearance was so pitiable and contemptible that he was taken for an ordinary beggar, and as often happens to just ordinary beggars, he was sent away empty-handed. Not so Masseo with his fine appearance and noble bearing, despite the poverty of his habit. "No doubt," reasoned people, "he has seen better days"; and

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accordingly he was loaded with great morsels of good white bread. "Oh, Brother Masseo," said the little Francis, "we are not worthy of such treasures"; and, as he continued on repeating this, Brother Masseo, with more human logic than ever bothered Francis, took occasion to remark: "How, Brother Francis, can you speak of *treasures*? What have we? Nothing but poverty. Everything that we need is lacking: neither serviette, nor knife, nor table, nor house, nor servant. . . . To which Francis replied with a logic which was not merely human. Oh, Brother Masseo, is it not true that here in this happy spot we are the guests of the High King? Realise what priceless treasures His hand has given us: for table, this stone so large and white, pointing to the large white stone beside the fountain, and delightful water that we share with our brothers, the birds, who fly away among the trees to chant their melodies of thanks. Brother, what opulence in our misery. We are the dear children of a tender Father, who has adorned the earth with beauty for our benefit. Come, Brother Masseo let us sing the praise of Lady Poverty, who has delivered us from the burden of riches and has made possible for us transports of true joy"

No, Francis' logic was not the myopic logic of mere human reason; it was a logic begotten of divine wonder. Everything he saw as coming from the beneficence of God, and at such munificence he greatly wondered, and hence his praise was abundant. It was continuous, because true wonder, and admiration which is begotten of it, are capable of adding a thousand splendors to things outside us. Once we search within ourselves and find the hidden things that faith reveals, we see the whole creation vest itself in the garment of our fashioning. For man is ever Nature's Pontiff. Of Nature itself we may not hope:

. . . she nor gives, nor teaches.
She suffers thee to take
What thine own hand reaches.

If *ennui*, and growing old, is a modern malady, and we are often told it is, it is because we have lost this Franciscan sense of divine wonder, and have become, what the French have called *blasé*, a word which, significantly enough, is finding its way into all modern languages. It is characteristic of St. Francis that he never grew old. Death came, but not a death of age, and on his bed of death, we shall see, he seemed younger than ever. He is the saint of joy and eternal youth. From this

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viewpoint, as from so many others, he was worthy, though he never thought so, to ascend the altar. For when the priest ascends the altar, it is to the God who rejoices youth. No matter what his age, he who represents the people, speaks of his youth because he ascends God's altar: "*Introibo ad altare Dei, ad Deum qui laetificat juventutem meam*"—I will go in to the altar of God: to God who giveth joy to my youth."

JAMES E. O'MAHONY, O. S. F. C.

Rochestown, Ireland

"Church Music is made up of two elements, Music and Prayer, '*Lex orandi, lex cantandi*'. Here is the test: the law of prayer must be the law of song, both that our prayer may be good art and that our art may be good prayer. The music must pray, the prayer must sing, otherwise the prayer is forgotten in the detached beauty of the music or the music is forgotten in the detached beauty of the prayer. In other words, unless the prayer and the song rise to heaven as a single 'spiritual groaning,' merged in a true marriage of the spirit, their association is an offence against true devotion as well as against true art. Above all, we must consider that the liturgy of holy Church serves a two-fold purpose—to pray and to teach. This end is defeated by the use of any but unisonous music, because polyphony makes the words, in a greater or lesser degree, incomprehensible. In plain song the words are not repeated, twisted, complex, or confused; they are uttered slowly, distinctly, pensively, reverently. It is a 'musing', a quiet, spiritual breathing!"—Rev. John Burke.

THE FEAST OF CHRIST THE KING



AX Christi in regnum Christi: the peace of Christ in the kingdom of Christ. That is the motto of the pontificate of our most holy lord Pope Pius XI, and it is only fitting and natural that he should be the Pope to give to the world the feast of Christ the King, which was first solemnly celebrated on the 31st October, last year.

The Pope's encyclical letter of the 11th of December, 1925, in which he officially instituted the feast, is a fine explanation of the devotional and doctrinal ideas underlying it. The metaphorical title of "King" has for ages been accorded to our Lord, for He "reigns in the minds of men", in the wills of men, and He is King of our hearts; and as man He received from the Father "power and glory and a kingdom". In the sacred Scriptures, from the time of the prophets of the Old Law, from Daniel to St. Paul, is found the idea of the Messiah as King; notably in that wonderful passage of Isaias: ". . . He shall sit upon the throne of David and in his kingdom, to establish it . . . for ever."

But Christ has more than a metaphorical Kingship, and the Holy Father quotes the words of St. Cyril of Alexandria to indicate its foundation: "Christ has dominion over all creatures, a dominion not seized by violence nor usurped, but His by essence and by nature."

The essential powers appertaining to a true King or Prince are that he makes laws, that he puts them into execution, and that he judges. Clearly these three powers belong to Jesus Christ and are exercised by Him in His kingdom, which is primarily a spiritual one and concerned with spiritual things.

But, says our Holy Father, "it would be a grave error to say that Christ has no authority whatever in civil affairs, since . . . all things are in His power. Nevertheless, during His life on earth He refrained from the exercise of such authority." The Pope then goes on to expound this proposition and shows how, on the one hand, submission of individuals and families and nations to the authority of Christ the King would bring to them the blessings of real liberty, of willing discipline and of peace; while on the other hand, its rejection has entailed tyranny, disorder, strife. "*Adveniat regnum tuum: Thy Kingdom come.*"

During the solemn pontifical celebration of this feast at Westmin-

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ster Cathedral, the mother-church of England, on Sunday, October 31, 1926, one could not but be struck by the admirable appropriateness of the proper of the Mass which has been provided for it.

The Introit is from the Apocalypse: "Worthy is the Lamb that was slain to receive power and divinity and wisdom and strength and honour. To Him be glory and empire for ever and ever," the psalm being verse one of the 71st, "Give the King thy judgment, oh God! and to the King's Son thy justice." The Prayer refers to Christ as "the King of all creation" and asks that His sweet yoke may be the means of healing the wounds of sinful peoples—a wonderful prayer for peace among nations.

In the Epistle St. Paul refers to our entrance (by Baptism) into "the kingdom of the Son of love," in whom all things were created; "He is the head of the body . . . that in all things He may hold the primacy." And the Gradual, again from Psalm 71, carries on the same thought: "He shall rule from sea to sea . . . all the Kings of the earth shall adore Him, and all nations shall serve Him." When Jesus was taken before Pilate, in answer to the question, "Art thou the King of the Jews," He himself speaks of His Kingship and its nature, and this passage from the 18th Chapter of St. John is the Gospel of the feast. The Offertory again refers to Christ's world-wide power (Psalm 2, 8) and the Secret is another prayer for peace.

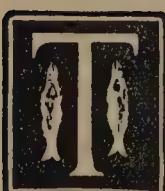
A special and most beautiful Preface has been composed for this Mass. It is too long for quotation, but in it are summed up those references to kingship, redemption, and the peace of God's order which are the subject-matter of the whole proper.

It is also provided in the Pope's encyclical that the dedication of mankind to the Sacred Heart should be made each year on the feast of Christ the King. The Heart of Jesus is considered devotionally as a symbol of God's love for mankind, the love which gave us Itself in the holy Sacrament of the Altar and which, in earlier times, was symbolized in the figure of the Good Shepherd. It is the heart of the sacrificial Victim who was slain for all, of the Shepherd who gave His life for His sheep, of the King who reigns in glory, who is lifted up, on the cross, in the monstrance, upon the throne of His Father, and draws all men unto Him.

DONALD ATTWATER, T. O. S. D.

Capel-y-ffin, Wales.

THE FEAST OF CHRIST THE KING IN THE ARMENIAN RITE



HE Church of the Armenians, the most purely national church in the world, has been separated from Catholic unity since it rejected the Council of Chalcedon at the Synod of Duin in A. D. 527, except for a period of about 175 years during the Crusades, when there was a temporary reunion with Rome. Moreover, the Gregorian Armenians, as they are called, are in a peculiarly isolated position because, although they profess the heresy of Eutyches (that our Lord not only was one person, but that He had only one nature, and that divine), nevertheless they are not in communion with the other Monophysite churches.

Since the fourteenth century a number of Armenians have submitted to the Holy See. These Catholic Armenians now number about 115 thousand, half of whom are under the jurisdiction of the Patriarch of Cilicia; and they all of course keep their national liturgy and customs.

Last year there was published at Pera the text of the Office of Christ the King, composed by Mgr. Nashian, apostolic-visitor and vicar-general to the patriarchate. The conception of the Office naturally differs from that of our own Latin rite. For example, the Church herself is exalted as the kingdom of Christ, governed by the power of the Keys. The author writes, in his dedication to our holy Father, Pius XI:

"We profess that the solemnity of Christ the King is at the same time the feast of the Church and of her Apostolic See; and we are persuaded that there is no more efficacious remedy to be applied to the unceasingly aggravated evils of our times.

"Our fathers have been fired by the same belief. To the feast of the Holy Cross, in which they honoured the throne of the Royal Christ and the seat of His Church, destined to include the whole world, they added a special solemnity to celebrate the Church herself as the kingdom of God. It therefore seems most opportune to us that the other feast of the Holy Cross, that of its Finding, falls on the last Sunday of October.

"Since we believe that by the shame of the cross we are prepared for resurrection and glory, we, the pastors of the Armenian Church, survivors of the most pitiless visitation within the memory of man, hold within our hearts the sure hope that our Church, with

CHRIST THE KING

your help, most holy Father, will survive and strengthen, and hasten the return of our separated brothers to the bosom of the Church."

In a letter to his clergy and people the Patriarch, his Beatitude Mgr. Paul Peter XIII declared:

"It is true that there was and still is a kind of commemoration of the Reign of Christ on Palm Sunday. But that day is consecrated to a double coming of the Lord: the first, to redeem us by His Passion; the second, for the last Judgment. A feast on which we formally (as the Schools say) celebrate the reign of Christ does not exist among us, any more than it did, as the Sovereign Pontiff himself witnesses, among the Latins."

The Office is made up from ancient texts of the Armenian liturgy, majestic, moving, and conforming to the usage and spirit of the rite. Its beauty is maintained in the Latin translation; wherein we can, at any rate at second-hand, hear our persecuted Armenian brethren saluting the glory of the Kingship of Christ.

DONALD ATTWATER, T. O. S. D.

Capel-y-finn, Wales

"The last Sunday of October seemed the most convenient for the celebration of this Feast (of the Kingship of our Lord Jesus Christ), because it approximately marks the end of the liturgical year, and so the solemn festival of Christ's Kingship will be a fitting completion and consummation of the mysteries of the life of Jesus already commemorated during the year; and before we celebrate the glory of all the saints, His glory will be proclaimed and extolled, who triumphs in all the saints and elect."—Pius XI.

THE LITURGY AND FRANCE, IV

THE CHANT—CONCLUSION



REGORIAN *Chant in France*. Having mentioned Gregorian Days, I must add a word on Gregorian chant in France, being reminded strongly of a little incident that occurred when visiting the city of Tours. Here my traveling companion and myself happened upon two priests from Scotland on their way to Rome. Upon seeing that we were Benedictines, they jokingly remarked that finally they had, after long search, hit upon two members of that band of religious who so unceasingly insisted upon thrusting the "plaintive" chant upon the clergy and faithful of the Church. Were this taken seriously, it would only express the very opposite of the Catholic mind of France on the matter. For the French Catholics the chant is by no means *plaintive*, meaningless, old-fashioned, good enough for those who have "buried themselves" behind the cloister walls; but just a *plain*, simple, solemn and dignified way of praying to God with heart and soul, mind and body, music and words. Nor do they consider it something that has been forced upon them by the monks. Never once did I hear the least remark to this effect from the lips of any French layman or priest. To be convinced of the truth of this, one need but observe for a summer the great crowds that pour in continually at the Abbey Church of Solesmes, where only Gregorian chant is sung at the daily conventional Mass and Vespers. The effect on the listeners—and they are practically all French, peasants and nobles—is striking. They return to their parishes with a desire to do the same at their own Sunday high Mass and Vespers. This is only one of the many examples that might be cited from all over the country.

True it is that the traditional chant of the Church has now been quite fully restored to its proper place, chiefly through the scientific labors and diligent research work carried on by the monks of Solesmes ever since the time of Dom Gueranger. But it would be wrong to conclude that they are alone in the work, or that they have thrust the chant upon the Church. For there are many other learned critics in France, as well as in Germany and Italy, who have been engaged in the same labor for years. What is more, it is a work not taken up by private authority, but with full papal approvals, which were most heartily

THE LITURGY AND FRANCE

seconded by the Bishops of France. To mention only one of the latter, there is the learned Bishop of Puy, the Right Reverend N. Rousseau, who is master and artist of Gregorian chant, a musical critic of the first rank, a staunch supporter of the work being done by the monks, and a strong promoter of the liturgy. Then again the cause of plain chant is highly favored and praised by the leading Catholic musicians and scholars of France.

The Gregorian Institute in Paris. But there is a more important event to note in favor of the sane and safe progress of liturgy and chant, which will help to remove any possible popular prejudices against it—prejudices due mostly to ignorance of its quiet beauty, concentrating simplicity, and deep religious expression. In 1923 Cardinal Archbishop Dubois, of Paris, announced to the clergy and faithful of France the founding of a Catholic Commission on Liturgy, Religious Art, and Sacred Chant. For the special purpose of promoting the cause of chant, he founded at the same time what is called the "Gregorian Institute" of Paris. It was to serve as a school giving all necessary courses in Gregorian Chant. Connected with the Institute there is the School of Chanters, which aims at forming trained singers for the whole of France. These singers are sent out to the various parishes to organize parish choirs, and particularly to train congregations to singing in a body the chanted parts of the Mass and the Vespers. To make the matter still more efficient, these Chanters are paid a nominal sum for their services, without however being obliged to abandon their ordinary profession. The Commission on Liturgy, Religious Art, and Sacred Chant has the duty of directing the publication and re-editing of all diocesan liturgical books, of seeing to it that public and liturgical worship is everywhere conducted with due dignity and propriety, and in general of realizing as much as possible the wishes of Pius X in his *Motu Proprio* concerning sacred music and liturgy. Finally, the Cardinal has expressed his most earnest desire that the principles enjoined by Pius X be scrupulously applied. In order to ensure uniformity as well as to avoid any possible confusion, he has demanded that the Solesmes editions of Gregorian Chant² be used wherever solemn public prayer may take place, be this in Seminaries, Colleges, Religious Communities, or parishes.

² These are distinct from the official Roman or Vatican edition only in so far as they have rythmical signs for more practical and uniform interpretation and singing of the chant.

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Conclusion. Such then in a broad way is the life of Catholic France, spiritually reawakened, as we see it there today. I should not want to give the impression that there is no more room for improvement in French Catholic life. There is always place for this in any country. And much less should I want anyone to think that the meagre data furnished in these pages are only a few enthusiastic impressions (*first impression if you wish*), gathered hurriedly after a few months of pleasant stay in France. Rather the contrary was the case. I was not half enthusiastic enough, for I could hardly believe all that I read, saw, and heard on all sides in regard to the French liturgical movement. Moreover, I had the good fortune to discuss the liturgical situation, not in one but in many parts of France, with priests, monks, and a few of the more prominent laymen, whose ready and hearty responses would alone have sufficed to show me how keenly interested they were in the liturgy. All the way from Marseilles—where, for example, I met a Jesuit Father who is an active promoter of the liturgy and a zealous organizer of parish life (this being his specialty in the southern province)—as far as Lyons, over to Poitiers, and up through Tours and Solesmes to Paris, my liturgical experiences were always about the same, despite occasional disappointments.

It was, therefore, these ever recurring impressions that have forced me to conclude that the Catholics of France, through the arduous efforts of their bishops, priests, and religious, are more and more appreciating the great value to be found in the Catholic religion and in Catholic life. They see these values as the result of living their religious life—*living* it I say—in a truly Christian social way—and this notwithstanding the hardships encountered by social upheavals and revolutions which, unconsciously or otherwise, so often try to destroy the Church and the religion of Christ. The French Catholics, after long years of waiting, are now at last finding their great religious and spiritual need most abundantly supplied by being brought into closer touch with the deep and spiritual meaning, as well as the vital religious force, contained in the *divine* liturgy of the Church, as it is so aptly styled by St. Basil the Great and St. John Chrysostom.

ROGER SCHOENBECHLER, O. S. B.

Rome

The Editor's Corner

ROUNDING THE CIRCUIT



ITH this issue *Orate Fratres* is closing the first year of its career. Practice has made a sort of retrospect or forward glance customary under such circumstances. Our review will continue on its second lap in much the same style as heretofore, except for a few external changes, such as that of larger type, and the more definite editorial policies arising out of our year of experience in this new field of Catholic journalism. We have already mentioned that the second volume will contain a series of articles explaining the basic ideas of the liturgy and the apostolate.

Orate Fratres will again appear every four weeks, 13 issues a year. Nor are we reluctant to end up with the number thirteen. The liturgy may be abused by some persons and, especially in its sacramentals, become the occasion of what is not far removed from superstition. But there is nothing of this in the nature of the liturgy itself. There is no hidden supernatural charm or power connected with its practices by virtue of these practices in themselves. The liturgy is supernaturally effective because of the word of God, and of the divine energy of Christ deposited in His Church and exercised by her in her official sanctifying actions.

The past year has been a most gratifying one for all interested in the liturgical movement. If in many places the cause of the liturgical apostolate, of the public worship of the Church, is better known, this is at least in part due to the efforts exerted through our review. For some time there has been an extended and growing consciousness of the fact of a liturgical movement in this country. Many casual statements in speech and writing have referred to it as an accepted fact, whereas a year ago similar reference could be made only to some stray individual event or other. This is undoubtedly a cause of joy and of hope for our readers as for all other supporters of the apostolate. But like the Editors, the latter will not forget that if any increase followed upon their efforts, it came only from God. The Editors, before commencing their projects, had taken the avowed position that if their undertakings were not of God they would and should perish, and that if they were God's work, they

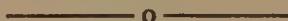
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would continue by His grace. It is with this sentiment deeply rooted in their hearts that the Editors feel gratitude and joy in looking back at the past and forward to the future and to further work.

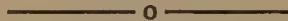
The *Foreword* in the first number of *Orate Fratres* expressed inability to foretell the outcome of the efforts about to be made. The words were wrongly interpreted by some friendly souls as expressive of too much diffidence. Now, a year later, we can again say that it is impossible to foresee the outcome of further efforts. But if we say so again today, it is not with the same complete uncertainty as at first. On the contrary, the liturgical movement has evidently come to stay and to grow. It has given many persons an inspiration in their spiritual life that will produce increasing fruits in their souls in time to come. It has entered into much of our seminary life, into many schools and parishes. Its increasing influence in Catholic life is now taken for granted, and it has many interested adherents in all ranks of the faithful. Even should all present organized efforts to promote the cause of the liturgy suddenly cease, we no longer doubt new organizations would spring up to further it. The cause is greater than any human individuals or groups, and, to our mind, can now fall only on the absurd supposition that all good will among men and all zeal for the cause of God should suddenly vanish.

Indications, in fact, point to the contrary of this. There are many and great possibilities looming up for the liturgical life. And happily the main uncertainty in regard to the future centers rather about the extent and speed of growth, not at all about the fact of the growth of the liturgical movement.

For this as for all else, may praise and thanks be humbly rendered to the eternal Father, in the unity of the Holy Ghost, through the Son, eternal Priest and mediatorial Head of the mystic body!



Subscribe now to the second volume of *Orate Fratres*! "Brethren . . . it is now the hour to rise from sleep" (Epistle, First Sunday of Advent).



A table of contents for Volume One of *Orate Fratres* will be sent with the next issue (No. 1, Vol. II).

The Apostolate

"That Christ be formed in all" — Pius X

THE APOSTOLATE



CTIVE participation in the liturgy involves the question of sacred music, principally the chant, since it is at solemn functions that the people attend in larger numbers. We may well introduce the subject with a quotation from a document of Cardinal Respighi (Feb. 14, 1913): "It is the true and authentic tradition of the Church that the people associate themselves with the liturgical offices by means of the chant. For this reason let the use of the Plain Chant be re-established among the people, in order that they may again, as of old, take more active part in the celebration of the offices. Parish priests must in their instructions explain to the people the intention of the Holy Father, insisting on the reform of sacred music, and invite the faithful to obey them, especially in taking active part in the rites by chanting the common parts of the Mass and the psalmody. . . . We recommend warmly to make the singing of Vespers general, giving an active part to the clergy and to the people."

We have repeatedly mentioned the congregational singing of Gregorian masses as the ideal form of participation, indicated by the great Father of Liturgical Reform, Pius X. It is encouraging to note the gradual spread of the chant, and the increasing efforts to follow the desires of the Church in its regard.

The *Baltimore Catholic Review* (July 8, 1927) printed a set of regulations on Church music, transcribing the prescriptions of the papal *Motu Proprio* and of Canon Law. The regulations form an official program of reform for the Archdiocese of Baltimore, which was formulated by the Reverend J. Leo Barley, director of the Archdiocesan Commission of Music. To promote the program more efficaciously the Commission will issue a periodical "*Cantate Deo*" (first issue announced for October).

Some time ago we received in mimeograph form a "Tentative Outline—Church Music—Archdiocese of Cincinnati—1926" from the Supervisor of Diocesan Music, Mr. John J. Fehring. Its object is to obtain uniformity in solemn liturgical services in the archdiocese: to serve as a

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reference source for good music and practical points of information; "to offer organists a means of acquainting themselves with the mind of the Church on Church Music." The section on "Liturgy and Church Music" contains a collection of opinions on the relation and value of music and the liturgy. "Essentials of Legislation" quotes from the *Moto Proprio*, the *Caeremoniale Episcoporum*, decrees of the Sacred Congregation of Rites, and many of its particular answers to questioners. There are detailed instructions for organist and singers regarding High Mass, Vespers, Compline, Requiem Mass, Absolution, Corpus Christi Procession, Holy Week, Confirmation, Reception of Archbishop, funerals and weddings. After an excellent essay on "The Catholic Ideal of Church Music" by Arthur Little, S. J., and a prospectus of the "Organist Training School" of the Archdiocese, there is a 27-page repertoire of approved music.

The work of following out the Church's mind in regard to her liturgical music is undoubtedly facilitated by organized diocesan effort. But the general obligation hardly rests only with the diocese as such, but with all who have some direction of this aspect of Catholic public worship. The individual, however, may be inclined to ask: How can I do anything? How can I start? What is to be done? Fortunately many of his questions are answered in *Catholic Church Music, Practical Means to Reform*. (Paper-bound, 85c. The Book Store, St. Augustine's Seminary, Toronto, Ont.) It is the work of the Reverend J. E. Ronan, Diocesan Director of Church Music for the Archdiocese of Toronto, who has had wide practical experience as director, teacher, and lecturer. The book is thoroughly practical. It gives the text of the famous *Moto Proprio*, then a "Catechism of Church Music Reform", answering questions about the nature of the reform aimed at, means and practical steps, approved kinds of music, liturgical programs, e. a. The latter half contains a *White List* of approved music for liturgical use, very practically arranged under nine separate headings. This list is followed by the *Black List* of the Society of St. Gregory—an eminently practical list, since the preliminary to proper rendering of approved music will very often have to be the elimination of selections running counter to the spirit of true Church music. This book deserves the widest circulation—it is a real catechism of initiation.

The reason for the slow progress thus far in Church music reform

THE APOSTOLATE

lies chiefly in the dearth of competent directors and musicians. Many a pastor, desirous of better quality and selection in the renditions of his church choir, fails in his efforts, because choir-master and organist have neither taste nor ability for the traditional forms of sacred music. There is hope and consolation therefore in the news, that more facilities are gradually being offered for the training of able leaders in this field of the liturgical life. In its catalog 1927-1928, the St. Cloud Music Institute, under the direction of the Reverend Dom Ermin Vitry, O. S. B., presents a very ample Church music section, outlining a four year course for organists and choir-masters at reasonable rates. A catalog may be obtained by addressing the St. Cloud Music Institute, St. Cloud, Minn.

In the *Catholic News* of Sept. 10, 1927, we find a notice that bids fair to exercise a wide and beneficial influence on Church music in our country: "A Schola Cantorum, the first of its kind in the United States, is to be established at the Catholic University of America with the opening of the new scholastic year this month. . . . The Rev. Dr. William J. Des Longchamps, professor of music at the Catholic University of America, will be at the head of the Schola, which is to be formed by combining the music departments of the university and the Catholic Sisters College. . . . The curriculum of the Schola will include a complete course in the Gregorian Chant, a complete course in the Ward System, which is to be taught under the personal supervision of Mrs. Justine Ward; a complete course in harmony, counter point, composition, etc., instrumental music, especially the organ and piano; vocal culture, choir training in strictly liturgical music and training of boys' voices."

It may interest our readers to learn that at Castelnuovo Fogliani, Italy, was conducted this summer a liturgico-Caecilian week for discussing the relation between the liturgy and the chant. Of the 15 papers discussed at the meetings, 11 treated of various phases of the liturgy, whilst the following had direct bearing on the chant: *The chant in its Relation to the Liturgy; The Feminine Element in Reference to the Liturgy; Schools of Liturgical Chant; Practical Aids for Learning the Liturgical Chant.*

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LITURGICAL BRIEFS

Intimately connected with the new feast of the Kingship of Christ are a number of feasts which, under the title of "Triumph of the Holy Cross", have been and are still being celebrated in various parts of the Church.

To the united dioceses of Luni, Sarzana, and Brugnato in Tuscany, such a feast was granted in 1735 (Arch. S. R. C.) in commemoration of the earthquake which had shortly before shaken the territory of these dioceses. Its object is the victory of the Cross at the Milvian Bridge, under Constantine, on October 28, 312. The date of the feast is July 11; at Sestri Levante, it is celebrated on the first Sunday in September.

In the year 1212, the feast of the "Triumph of the Cross" was instituted for all Spain, to be kept on July 16, in thanksgiving for the victory of the Christians at Navas de Tolosa, July 16, 1212. This feast spread to all the Spanish colonies in America and to several dioceses in Sicily and Southern Italy. Now it is kept in Spain alone, usually on July 21.

In the fourteenth century a feast, under the title of the "Triumph of the Cross" or the "War of Bellomarin", was instituted for the Dioceses of Toledo and Cadiz in Spain, and for Evora, Leira, and other bishoprics in Southern Portugal, to be kept on October 30, in commemoration of the victory of Alphonsus XI of Spain over the Moors on October 30, 1340.

On September 15, 1881, a feast under the same title, but having a very beautiful new office, was granted to the diocese of Algiers in Africa to thank God for the success of the French in their wars with the Moors in the nineteenth century. This feast is celebrated on June 14. (*Cal. Lit.*, Holweck.)

Similar feasts are the "Triumph of the Catholic Religion" (2 cl.), kept at Orange on the river Rhone, in thanksgiving for the victory of the Catholics over the Calvinists in 1599. Also the "Triumph of the Faith" (major), instituted a. 1722 for the church of St. Roch in Paris, in commemoration of all the victories of the Catholic faith over its enemies. Also the "Triumph of the Holy Name of Jesus" (2 cl.) kept by the Franciscans on January 14, until the modern reform of the calendar.

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Under the heading, "The Participation of the Faithful in the Sacred Liturgy", the *Rivista Liturgica* (May, 1927) gives the text of the Lenten letter of His Eminence Cardinal Nava, Archbishop of Catania. The letter exhorts to a better participation, both in body and mind, in the official worship of the Church. "For this," His Eminence says, "it is not enough that the faithful be present at the celebration of the sacred functions, simply to see—as spectators of a drama that is unfolded by others from afar, on a stage: they must also act, as living members of the entire body, in union with the principal members, the sacred ministers."

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The fifth congress for Reunion of the Churches was held in Velehrad, Moravia, at the Jesuit Seminary, headquarters of the Apostolate of Saints Cyril and Method. Solemn Masses were celebrated in various rites, and were attended also by members of the Orthodox Church. Most fittingly is the celebration of the Eucharist made the central celebration where the objective is to unite all souls in Christ.

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The Orthodox Catholic Review is being sent to The Liturgical Press in exchange for *Orate Fratres*. It gives "a monthly survey and critique of Church affairs published for the Holy Eastern Orthodox Catholic and Apostolic Church in North America." It should prove a revelation to many on Orthodox religious life in this country (Address: 345 State Street, Brooklyn, N. Y.).

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A notice in *Orate Fratres* (p. 320) on the excellent work done by the ecclesiastical craftsmen, Jan Eloy en Leo Brom, of Utrecht, Holland, brought a number of requests to the Liturgical Press. The latter has just received six illustrative booklets of their work, with explanations in French, which will be sent to any inquirer upon receipt of postage and clearly written name and address.

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The texts of the feast of our Lord Jesus Christ the King were selected by Rt. Rev. Dom Schuster, Abbot of the Benedictine Monastery of St. Paul, in Rome; while the melodies are by the Rt. Rev. Dom Abbot Ferretti, President of the Pontifical School of Sacred Music. (*The Caecilia*).

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An article in the summer number of *Pax*, "Images and Image-Making," is an excellent discussion, and a plea for a revival, of the true Christian spirit and tradition in religious art. France has already begun in this direction "as a result of the renewed interest in the Sacred Liturgy".—The contemporaneous number of the *Westminster Cathedral Chronicle* (August) contains an excellent exposition of "The Reason Why—Mass, in Particular, is the Sunday Duty Chosen for Catholics." It is completely inspired by the idea of union with Christ through conscious participation in His august Sacrifice.

The Placidian, the quarterly published by the Benedictines of St. Anselm's Priory, Washington, D. C., is continuing its excellent mission of fostering a better spiritual life among Catholics with good success. The enlarged form in which it now appears has enabled the editor, Dom Augustine Walsh, to give more space to articles of liturgical import, and thus to engage more actively in the spread of the growing liturgical apostolate in this country. The July number contains a series of reflections by a Belgian Benedictine entitled "Belgium-America-Liturgy", and two essays on "The Divine Office" and "The Third Nocturn."

One day not long after last Christmas a Protestant gentleman from Germany came to one of the colleges of Rome, where chant and divine services are carried out with all the splendor that is possible with a choir of over one hundred male voices: "I have come," he explained, "in the name of five of my companions, in order to ask for information. We are all Protestants, and happened to attend the midnight services in your college chapel. We have never seen such splendid services. Catholic services are surely magnificent. But there is only one thing: we did not understand what it is all about. What is all this liturgy? Could you perhaps give me a short instruction or some explanations?"

The Seal of the Spirit (Popular Liturgical Library, Series I, No. 4), containing the text of the sacrament of Confirmation, together with an introductory note and an excellent English version by the Reverend Richard E. Power, can now be obtained from the Liturgical Press (single copy, 5c).
